Dr. M. Thirumaleshwar

Introduction - Some famous Mantras, Suktas and Soorya Upanishad from the Vedas (Combined)

Compiled by
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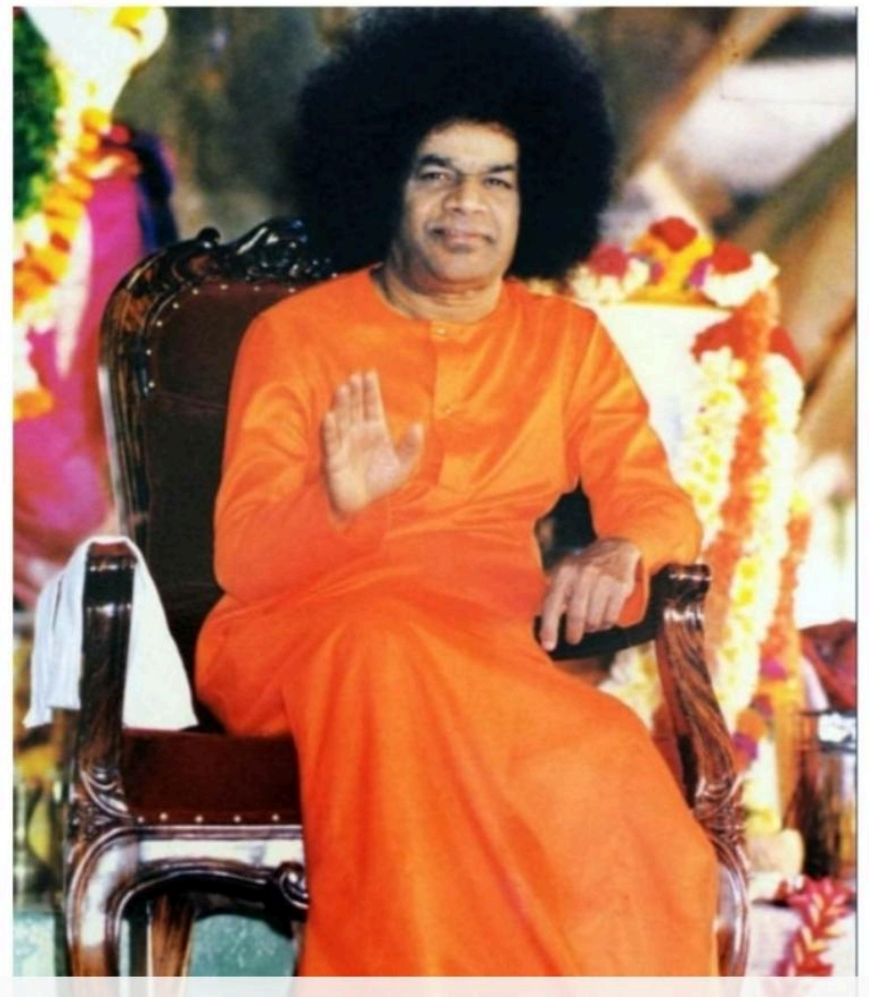
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is on "Some famous Mantras, Suktas and Surya Upanishad from the Vedas - (Combined) ".

In this free ebook, following five free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.:

1. **Devi Suktam from Rig Veda**
2. **Mahamrityunjaya Mantra**
3. **Vedic Mantras - Swasti vachan, Mantrapushpam, Ashirvachanam**
4. **Ganesha Suktam and Durga Suktam**
5. **Aanobhadra Suktam and Soorya Upanishad**

YouTube videos : Here we have a wealth of info on these works by well known scholars and artistes.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
August 21, 2024
Email: tmuliya@rediffmail.com

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1.Devi Suktam from Rig Veda
2.Mahamrityunjaya Mantra
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Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

In each ebook, do see the links under "YouTube Videos" which will give you a wealth of info on these works by well known scholars and artistes.

Dr. M. Thirumaleshwar

Sri Devi Suktam - from RigVeda
Prayer in praise of Divine Mother

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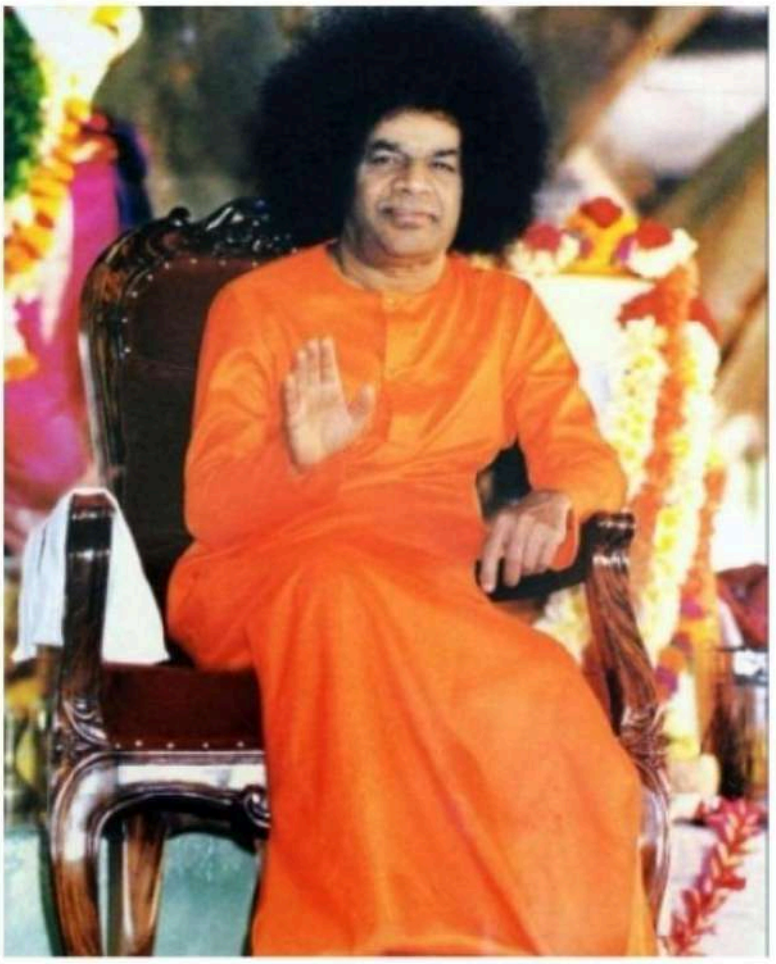

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……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Rigvediya Devi Suktam.
First, Sri Devi Suktam in Devanagari is given. Then, shlokas and meanings in English are given. Next, the website of 'speakingtree.in' gives meaning and unique aspects of this Suktam.

Links to YouTube videos give the chanting of Devi Suktam by various reputed singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

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M. Thirumaleshwar,
February 16, 2024
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Ref: lalitaalaalitah.com

Devi Suktam

देवीसूक्तम्

ऋग्वेद-संहिताः

(मण्डलम् – १० अष्टकम् – ८ सूक्तम्-१२५)

ॐ ॥
अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये ए यजमानाय सुन्वते ॥२॥

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यां वेशयन्तीम् ॥३॥

मया सोऽन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवोमान्त उपक्षियन्ति श्रुधिश्रुत श्रद्धिवंते वदामि ॥४॥

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तं तमुग्रं कृणोमि तं तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥५॥

अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवेहन्त वा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आविवेश ॥६॥

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्व(अ)न्तः समुद्रे ।
ततो वितिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोपस्पृशामि ॥७॥

अहमेव वातऽइव प्रवाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यै तावती महिना संबभूव ॥८॥

ॐ शान्तिः शान्तिः शान्तिः
॥

Ref: shlokam.org

Devi Suktam with meaning

ॐ अ॒हं रु॒द्रेभि॒र्वसु॑भिश्चराम्य॒हमा॑दि॒त्यैरु॒त वि॒श्वदे॑वैः ।
अ॒हं मि॒त्रावरु॑णो॒भा बि॑भर्म्य॒हमिन्द्रा॒ग्नी अ॒हम॒श्विनो॒भा ॥ १ ॥

oṃ a॒haṃ ru॒drebhi॒rvasu॑bhiścarāmya॒hamā॑di॒tyairu॒ta vi॒śvade॑vaiḥ .
a॒haṃ mi॒trāvaru॑ṇo॒bhā bibharmya॒hami॑ndrā॒gnī a॒hama॒śvino॒bhā .. 1..

I move along with Rudras, the Vasus, the Adityas, also with the Vishvadevas. I hold both Mitra and Varuna, both Indra and Agni, and both the Asvin brothers.

अ॒हं सोम॑माह॒नसं॑ बिभर्म्य॒हं त्वष्टा॑रमु॒त पू॒षणं॒ भगम् ॑ ।
अ॒हं द॑धामि॒ द्रवि॑णं ह॒विष्म॑ते सुप्रा॒व्ये॒ ए ३॑ यज॑मानाय सुन्व॒ते ॥ २ ॥

a॒haṃ soma॑māha॒nasa॑ṃ bibharmya॒haṃ tvaṣṭā॑ramu॒ta pū॒ṣaṇa॒ṃ bhaga॑m .
a॒haṃ da॑dhāmi॒ dravi॑ṇaṃ ha॒viṣma॑te suprā॒vye॒ e ३॑ yaja॑mānāya sunva॒te .. 2..

I bear the pressed out Soma, also Tvashtri, Pushan and Bhaga. I grant wealth to the possessor of oblation, to the mindful institutor of sacrifice and to the performer of Soma sacrifice.

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्या वेशयन्तीम् ॥ ३॥

aham rāṣṭrī saṃgamanī vasūnām cikituṣī prathamā yajñiyānām .
tām mā devā vyadadhuḥ purutrā bhūristhātrām bhūryā veśayantīm .. 3..

I am the Queen, the gatherer of vasus (treasures), knower of Brahman, the first (chief) of the object of yagna (worship). The gods have dispersed me in many places, having many abodes, causing me to pervade (or overpower) many.

मया सोऽअन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवोमान्त उपक्षियन्ति श्रुधिश्रुत श्रद्धिवं ते वदामि ॥ ४॥

mayā so'annamatti yo vipaśyati yaḥ prāṇiti ya īṃ śṛṇotyuktam .
amantavomānta upakṣiyanti śrudhiśruta śraddhivaṃ te vadāmi .. 4..

He who eats food, he who sees, who breathes, who hears the spoken word does so through me alone. Even the non-perceivers of you dwell near me. Hear me! he who is capable of hearing me! I speak to you the credible.

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥ ५॥

ahameva svayamidaṃ vadāmi juṣṭaṃ devebhiruta mānuṣebhiḥ .
yaṃ kāmaye taṃ tamugraṃ kṛṇomi taṃ brahmāṇaṃ tamṛṣiṃ taṃ sumedhām .. 5..

I speak this myself, which is liked by both gods and men alike, whomever I wish, I make him powerful, well versed in knowledge, a sage and a wise one.

अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवेहन्ता उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आविवेश ॥ ६॥

aham rudrāya dhanurātanomi brahmadviṣe śaraveha nta vā u .
aham janāya samadaṃ kṛṇomyahaṃ dyāvāpṛthivī āviveśa .. 6..

The bow I stretch for the arrow for Rudra is for the purpose of killing the hater of Brahman. I do battle for people. I have pervaded heaven and earth.

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्व (अ) न्तः समुद्रे ।
ततो वितिष्ठे भुवनानु विश्वो तामूं द्यां वर्ष्मणोपस्पृशामि ॥ ७॥

aham̐ sùve pitarámasya mūrdhan mama yonirapsva (a) ntaḥ sámudre .
tato vitiṣṭhe bhuvanānu viśvo tāmūm̐ dyāṃ varṣmaṇopáspṛśāmi .. 7..

I generate the father on the summit of this (sky). My source is in the waters, in the inner ocean. Thence, I spread among all living creatures, alongside the all-pervading, and with the vertex I touch that sky.

अहमेव वातऽइव प्रवाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा परएना पृथिव्यै तावती महिना सम्बभूव ॥ ८॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ahameva vātäiva pravā̃myārabhámāṇā bhuvánāni viśvā̃ .
paro divā paraeṇā pṛthivyai tāvátī mahinā sambábhūva .. 8..
oṃ śāntiḥ śāntiḥ śāntiḥ ..

I only breathe forth, like the wind, while holding together all living creatures. So great (vast) I have become possessing greatness that I am beyond heaven and this earth.

Description

Devi Suktam or the Vaak Sutam (Vak suktam) occurs in the 10th mandala of Rig Veda Samhita as suktam number 125. The seer of the mantra is vak, the daughter of rishi ambharnaa, resulting in the complete name vagambharni. The devata is also vagambharni, meaning that the seer completely identifies with the seen in this suktam. Various interpretations of the vak suktam have been given in the literature partly due to the fact that the verbs or nouns present could have multiple meanings. In this exposition, we tried to adhere to strict grammatical rules to somewhat narrow the choice of meanings.

****

Ref: newsheights.com

Devi Suktam with meaning

By Upendra Agrawal

By Reciting Devi Sukta (Vak Sukta) Daily One Attains The Knowledge Of Brahma

Along with worshipping Para Amba, Adi Shakti Maa Bhagwati, reciting Devi Suktam (Devi Suktam Arth Sahit in Hindi) has special significance. The 125th Sukta of the tenth chapter of the Rigveda has been called 'Vak Sukta'. This Sukta is also called 'Atmasukta'. In this, Vaak Ne, the daughter of Rishi Ambharan, is expressing her experience of supreme vision after attaining the vision of Brahma. The speech of the Brahmavid is identifying himself with Brahma and describing himself as the Supreme Soul. This Brahma Swarupa Vaag Devi is the Brahmamayi wisdom of a Brahma-experienced life-free great man. In this sukta, the unity relationship between object and object has been shown. This Sukta Sanuvad is presented here-

ॐ अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥

Meaning: Brahmasvaroopa I wander in the form of Rudra, Vasu, Aditya and the world deity, that is, I am manifesting in those forms. I am the one who holds both Mitra and Varuna in the form of Brahma. I am the basis of Indra and Agni. I also sustain and nourish the two Ashwini sons.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ॥२॥

Meaning: I am the destroyer of enemies, the destroyer of lust and other evils, the giver of supreme wealth, the nourisher of the sacrificial Soma, the Moon, the mind or Shiva. I also hold Tvashta, Poosha and Bhaga. I am the One who offers Havishya in the sacrifice with Havishya in his hand to satisfy the gods by Somabhishava in the sacrifice, and who bestows pleasant fruits in this world and the next.

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्य्यावेशयन्तीम् ॥३॥

Meaning: I am the national, that is, the Goddess of the entire universe. I am the one who gives the worshipers their desired wealth. I have experienced the Supreme Being as my soul, the direct duty of the inquisitive. I am the best of those for whom sacrifices are made. I am the one who dwells in the form of the entire universe. I am entering Myself in the form of a living being in the body of all beings. Everything that is happening, being done in different countries, times, objects and persons is being done in me for me. Being situated in the form of the entire universe, whatever anyone does, I am all.

मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥४॥

Meaning: Whoever enjoys pleasure enjoys Me by the power of the enjoyer. Whoever sees, whoever trades in the form of breathing and whoever hears what is said is also from Me. Those who do not know Me thus situated in the innermost form become ignorant, poor, inferior, and depleted. My dear friend! Listen to me: I preach to you the Brahmanical object, which is available by the means of faith.

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषि तं सुमेधाम् ॥५॥

Meaning: I myself preach this Brahmanical object. Gods and humans have also consumed it. I am Brahma myself. I make the one I want to protect the best, I make him the creator Brahma if I want to, I make him a transcendental sage and I make him Sumedha like Brihaspati. I myself am chanting the soul separated from the Brahman in my own form.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश॥६॥

Meaning: I am the one who offers the bow of the destroyer Rudra to kill the violent Tripura-dweller, the Trigunabhimani, the ego-demon, who is the enemy of the Brahman-knowers. It is I who struggle with the opposing enemies of my curious hymn-makers and defeat them. I am the one who enters the dust world and the earth in the form of the innermost.

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वन्तः समुद्रे।
ततो वि तिष्ठे भुवनानु विश्वोतामू द्यां वर्ष्मणोप स्पृशामि॥७॥

Meaning: I continue to give birth to the Jhulok or Aditya form of the Father who sits on the top of this world. For that reason, the whole work of the sky and other things is seen like a cloth in the fibers. The divine cause-water-like ocean, in which all beings and matter continue to rise and dissolve, that Brahman consciousness is My abode. That is why I permeate all beings and touch the entire visible work with My cause-being-illusory body.

अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिना संबभूव॥८॥ [ऋक्० १०।१२५]

Meaning- Just as air flows on its own even though it is not inspired by anyone else, in the same way I, despite not being inspired and established by anyone else, myself initiate all the physical activities as the cause. I am beyond the sky and this earth. The meaning is that I am beyond all the disorders, incoherent, indifferent, Kutastha Brahmachaitanya. I am the one who is acting and living in the form of the entire world with my glory.॥8॥

****

A video chanting from FaceBook:

https://www.facebook.com/share/v/C85jMjt4okuHfyVw/?mibextid=oFDknk

Uploaded by Sanjeev Sanyal.

******

Ref: speakingtree.in

Devi Suktam or Vak Suktam - meaning and unique aspects

- Proclamation by the Primordial Goddess

Blog by Dr. R. Harish, June 15, 2020

Devi Suktam or Vak Suktam (Vaak Suktam) is perhaps the oldest hymn pertaining to a universal mother goddess. It is a hymn of eight verses (mantras or riks) from the Rig Veda. It is the 125th sukta (hymn) in the 10th mandala (chapter) of the Rig Veda. It is not to be confused with the 21 verses beginning with “ya devi sarvabhuteshu..” in the fifth chapter of Durga Saptashati or Devi Mahatmya, which forms part of Markandeya Purana. However, in

practice, Devi Suktam (i.e., Vak Suktam) is often recited together with Durga Saptashati and during Durga Puja.

There are several interesting and unique aspects relating to Devi Suktam.

1. Firstly, as mentioned earlier, it is evidently the earliest hymn about a universal mother goddess, from a time much before the conceptualization of the three principal female divinities – Mahalakshmi, Mahasaraswati and Mahakali. To explain, Devi Suktam is from Rig Veda, which is much earlier (perhaps by a thousand years) to Devi Mahatmya/Markandeya Purana and other sources which refer to a universal female deity or a trinity of female deities. Devi Suktam is in fact the vedic basis for Devi Mahatmya. Devi Suktam expounds on the idea that this entire universe emerges from one primeval source, and visualises this universal power as a female, rather than as a male.

2. Also, the seer of this hymn is a rishika (a female rishi) by name Vaak. Further, the hymn also relates to a female deity, whose name too is Vaak (literally means speech). It is one of the few hymns where both the seer and the divinity are female. It is also perhaps the only hymn where the seer and the divinity have the same name.

3. A very unique feature of this hymn is that unlike other hymns, it is not addressed by a seer (rishi) to a divinity (deva). On the contrary, the devi (Vaak) herself explains about her own glory (i.e., atmastuti) in this hymn. It is explained that this hymn was rendered by the rishika (Vaak) in a state of ecstasy, when she had identified herself as being one with the goddess (Vaak), and hence spoke as the goddess herself.

Of the eight mantras (or riks) in this hymn, seven are in the trishtup chandas (poetical metric) and only the second mantra is in the jagati chandas.

The rishika Vaak was the daughter of rishi Ambhrina; and hence the complete name of this hymn is Vaagaambhrini Sukta or Ambhrini Sukta. To distinguish it from “ya devi sarvabhuteshu..”, which is sometimes incorrectly referred to as Devi Suktam, the sukta currently under reference is also described as Rigvediya Devi Suktam, for greater clarity.

The term vaak may be interpreted as primordial speech (as uttered by the goddess in this hymn) or as the primeval sound/vibration leading to the manifestation of the universal energy into numerous forms.

In fact, the devi proclaims in this hymn that she is the power behind various divinities that control different facets of this world – rudras, vasus, adityas, vishwadevas, mitra, varuna, indra, agni, the ashwins, pushan, bhaga, etc., thus implying that she is the fundamental source of creation and sustenance of the entire universe.

Further, the goddess declares that she is the ‘queen’, and the first among those worthy of worship. She goes on to state that one eats food, sees, breathes and hears due to her alone. And finally, that she holds the universe together and that she is beyond heaven and earth.

A simple translation of the eight verses is provided at Devi Suktam or Vak Suktam – Transliteration, Translation and Short Notes” by the same author (https://www.speakingtree.in/b-log/devi-sukta-or-vak-sukta-tr- ansliteration-translation-and--short-notes)

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This is in continuation of “Devi Suktam or Vak Suktam – Proclamation by the Primordial Goddess” by the same author (https://www.speakingtree.in/b- log/devi-sukta-or-vak-sukta-pr-oclamation-by-the-primordial-g- oddess). Vak Suktam (Vaak Suktam) comprises eight verses in Sanskrit. Here, a simple transliteration of each verse is given in the English script, without diacritical marks. The transliteration is immediately followed by a translation that presents the literal meaning as closely as possible, without making it too complicated or diffused. Many words and phrases can have multiple meanings and interpretations; and in most cases, only one meaning is presented here. Further, short explanatory notes are added, to facilitate better understanding.

1. aham rudrebhirvasubhishcharaamyaham- aadithyairutha vishwadevaih

aham mitraavarunobhaa bibharmyahamindraagnii ahamashvinobhaa

I move about with the rudras and vasus, and also with the aadityas and vishwadevas. I hold in me both mitra and varuna, and also indra, agni and the two ashwins.

Here, the goddess Vaak impresses upon us that she is the controlling power behind all the numerous gods who are associated with various facets and functions of this universe, and is thus the supreme goddess. Rudras are a group of 11 gods who are manifestations of Shiva. Adityas are 12 divinities – the sons of aditi. Vasus too are a class of deities – eight in number. Vishwadevas are a group of 10 deities, who are sons of Vishwaa.

2. aham somamaahanasam bibharmyaham thvashtaaram utha puushanam bhagam

aham dadhaami dravinam havishmathe supraavye yajamaanaaya sunvathe

I sustain the pressed soma plant, the gods thvashtru (architect of the gods), puushan and bhaga. I give wealth/power to the possessor of havis (oblation), to the mindful yajamaana (patron of the sacrifice) and to the person who performs the soma sacrifice.

Continuing along the same lines, the goddess now points out that she is the controller of soma juice (a drink popular with the gods), and also of the gods thvashtru, puushan and bhaga. She is also the one who bestows the fruits of yagna (fire ritual) to the various participants in the same.

3. aham raashtrii sangamanii vasuunaam chikithushii prathamaa yagniyaanaam

thaam maa devaah vi-adadhuh puruuthraa bhuuristhhaathraam bhuuri-aaveshayanthiim

I am the ‘queen’, the gatherer of treasures, the knower of the supreme, the first among those worthy of worship through yagna (fire ritual). That me, the gods spread in many directions, so that I have many abodes to enter and live in.

The atma stuti (self-glorification) continues. The devi states that she is the supreme ruler in control of all material wealth, knowledge and wisdom. She is the first among gods and is present in all things and in every part of the universe.

4. mayaa so annamaththi yo vipashtyathi yah praanithi ya iim shrunyothyuktham

amanthavo maam the upa kshiyanthi shrudhi shrutha shradhdhivam the vadaami

Because of me alone he eats food, by which he sees (perceives), breathes and hears what is said. Those who do not perceive me, they too dwell near me. Listen! Oh, the person capable of listening. I tell you what is trustworthy.

The focus now shifts to addressing the humans directly. The goddess now exhorts that people eat, see (perceive), breathe and hear only because of her; and that even those who do not recognize her, are protected by her. She urges that what she says is trustworthy and that she be listened to.

5. ahameva svayamidam vadaami jushtam devebhirutha maanushebhih

yam kaamaye tham thamugram krunomi tham brahmaanam thamrishim tham sumedhaam

I alone myself speak this – which is pleasing to both gods and men. Whoever I wish, him I make powerful, a brahma (i.e., grant him brahmatva or make him a knower of brahman), a rishi (sage) or a wise one (learned scholar).

The devi continues her address, this time including the gods along with humans. The goddess states that she would bestow her grace on whomever she wishes, by granting them material or other benefits as they deserve. Brahma also means the supervisor or main priest at a yagna.

6. aham rudraaya dhanuraathanomi brahmadvishe sharave hanthavaa u

aham janaaya samadam krunomyaham dyaavaaprithhivii aa vivesha

I bend the bow for Rudra for (aiming) the arrow for killing the hater of brahman. I rouse and make battle for the people (i.e., fight for their welfare). I have pervaded heaven and earth.

She helps both the gods and humans in their endeavours. While she helps Rudra in killing the hater of Brahman, she also fights for the welfare of good people. She permeates all – both heaven and earth.

7. aham suve pitharamasya muurdhan mama yonirapsvanthah samudre

thatho vithishte bhuvanaanu vishwothaamuum dyaam varshmanopa sprushaami

I bring forth the father (i.e., creator) of the heavens above. My womb (origin or genesis) is in the waters, in the deep (cosmic) ocean. From thereon I pervade the entire world and the universe, and touch the apex of heaven with my forehead.

The goddess goes on to state that is the progenitor of aakaasha (the heavenly skies), from which emerges all creation. She is also the origin of all creation and pervades all creation.

8. ahameva vaatha-iva pravaamyaarabhamaanaa bhuvanaani vishwaa

paro divaa para enaa pruthhivyaithaavathii mahinaa sambabhuuva

I alone blow forth like the wind giving form to the worlds and the universe. I am beyond heaven and beyond this earth; such is the greatness that I have come to possess.

The supreme goddess Vaak concludes with the statement that she controls the universe and is beyond the earth and heavens in her power and glory.

Ref: Celeste.org

Devi Suktam [Vaak Sutam]

Devi Suktam [Vaak Sutam]

Translated by Ramakrishna Janasvami

Introduction:
Devi Suktam or the Vaak Sutam (Vak suktam) occurs in the 10th mandala of Rig Veda Samhita as suktam number 125. The seer of the mantra is vak, the daughter of rishi ambharnaa, resulting in the complete name vagambharni. The devata is also vagambharni, meaning that the seer completely identifies with the seen in this suktam. Various interpretations of the vak suktam have been given in the literature partly due to the fact that the verbs or nouns present could have multiple meanings. In this exposition, we tried to adhere to strict grammatical rules to somewhat narrow the choice of meanings.

1. I move along with Rudras, the Vasus, the Adityas, also with the Vishvadevas. I hold both Mitra and Varuna, both Indra and Agni, and both the Asvin brothers.

2. I bear the pressed out Soma, also Tvashtri, Pushan and Bhaga. I grant wealth to the possessor of oblation, to the mindful institutor of sacrifice and to the performer of Soma sacrifice.

3. I am the Queen, the gatherer of vasus (treasures), knower of Brahman, the first (chief) of the object of yagna (worship). The gods have dispersed me in many places, having many abodes, causing me to pervade (or overpower) many.

4. He who eats food, he who sees, who breathes, who hears the spoken word does so through me alone. Even the non-perceivers of you dwell near me. Hear me! he who is capable of hearing me! I speak to you credible.

5. I speak this myself, which is liked by both gods and men alike, whomever I wish, I make him powerful, well versed in knowledge, a sage and a wise one.

6. The bow I stretch for the arrow for Rudra is for the purpose of killing the hater of Brahman. I do battle for people. I have pervaded heaven and earth.

7. I generate the father on the summit of this (sky). My source is in the waters, in the inner ocean. Then, I spread among all living creatures, alongside the all-pervading, and with the vertex I touch that sky.

8. I only breathe forth, like the wind, while holding together all living creatures. So great (vast) I have become possessing greatness that I am beyond heaven and this earth.

***

YouTube Videos

Devi Suktam by K. Suresh (5 min): https://youtu.be/9Cf30UbYnlg?si=DIfdzzW-A8UPqxlA

Devi Suktam by Sathya Sai official (2 min):

https://youtu.be/riM4g9oTYL8?si=_SvaZr6lcjNaP1vL

Devi Suktam - Vedadhara (3 min): https://youtu.be/YtHQpKSUj_E?si=Cu3TssFH0mf8_bon

Devi Suktam with meaning and commentary - vinnith pullavarayar (18 min):

https://youtu.be/8nmLUZvA_To?si=_ERILnFjyNQmORFs

Vedic chanting class on Devi Suktam and Medha Suktam (35 min):

https://youtu.be/1IBemVyIMWc?si=O-H7stY3xOhRpX11

Devi Suktam (3 min): https://youtu.be/z8n50dWSow0?si=NpaEzmeNuo7lMNIC

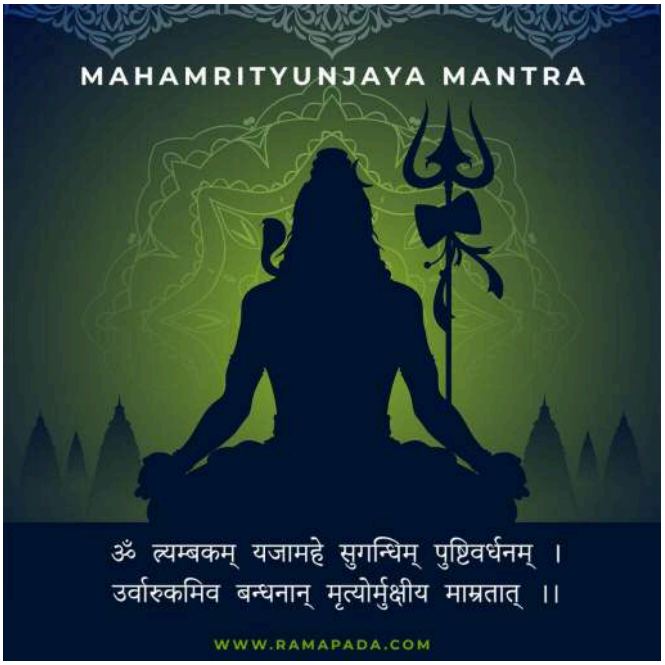
Devi Suktam (2 min): https://youtu.be/G3naoS9G_Ms?si=TOtc7D4OntiEHkBY

*****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Mahamrityunjaya Mantra



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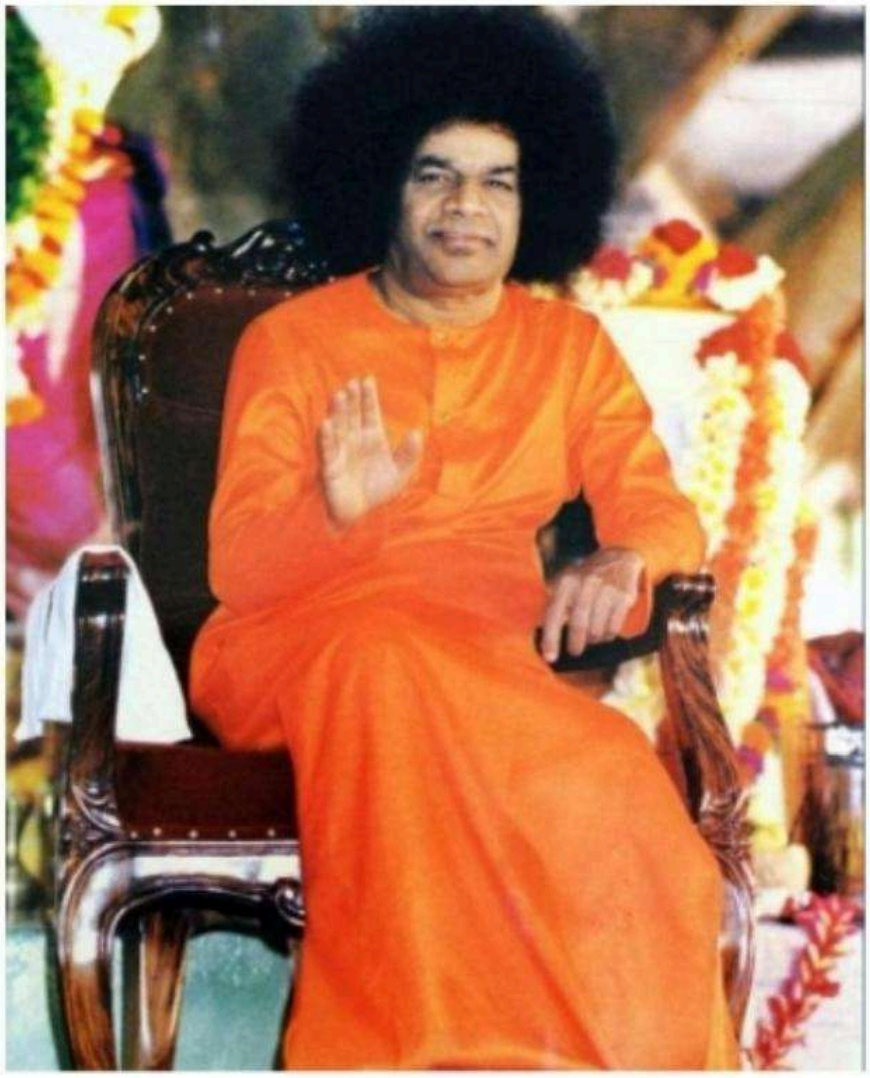
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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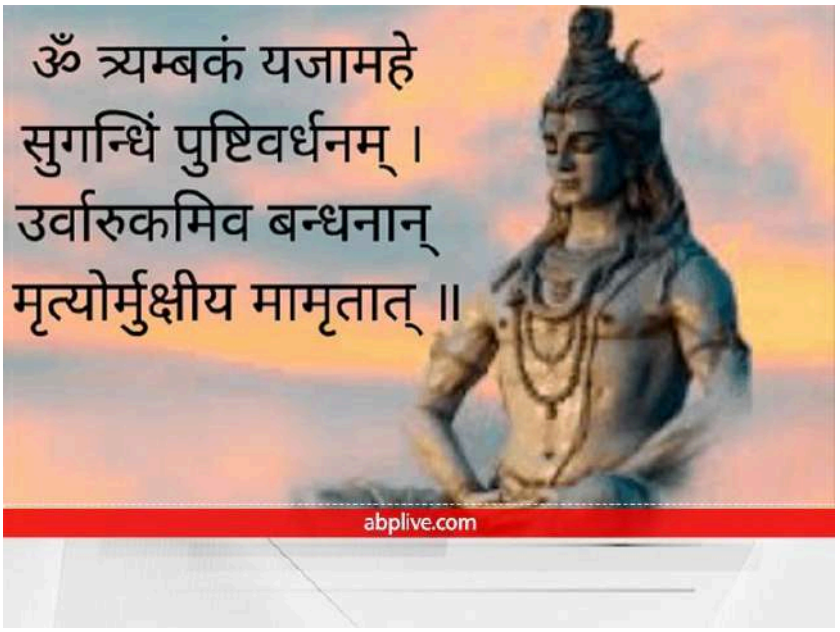
PREFACE



This free ebook gives briefly the info about Sri Mahamrityunjaya Mantra.

Various benefits of chanting this Mantra, its history, its meaning, correct ways of chanting, method of chanting, repetitions … etc are given.

Links to YouTube videos give recitations of Mahamrityunjay Mantra 11 times or 108 times by reputed singers like Rajshri Soul, Anuradha Paudwal, Hariharan etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile thi free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
July 28, 2024
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Mahamrityunjaya Mantra

The Mahamrityunjaya Mantra or **Mahamrityunjaya Mantra** ("the great mantra that conquers death") , also known as **the Tryambakam Mantra** , is a hymn in praise of Lord Shiva , found in the Rudra chapter of the Yajurveda . In this mantra , Shiva is described as the 'conqueror of death'. It is the most widely known mantra of Sanatan Dharma, on a par with the Gayatri Mantra .

This mantra has many names and forms. It is called the Rudra mantra, referring to Shiva's fierce aspect; the Tryambakam mantra, referring to Shiva's three eyes; and it is sometimes known as the Mrita-Sanjivini mantra because it is a component of the "life-restoring" vidya given to the ancient sage Shukra after he had completed a rigorous penance.

Rishis and sages have called the Maha Mrityunjaya mantra the heart of the Vedas. Among the many mantras used for contemplation and meditation, this mantra has the highest place along with the Gayatri mantra.

Mantra

The mantra is as follows –

Om Mrityunjaya Mahadev Trahimaan Suranagatam Karma Bandhanah.

Om Trimbakam Yajamahe Sugandhi Pushtivardhanam

Urvarukamiv Bandhananmrityormukshiya Maaamritat '

This is addressed to *Tryambaka* , "the three-eyed one", an epithet of Rudra later associated with Shiva .

Literal meaning of Maha Mrityunjay Mantra

- Tryambakam = three-eyed (accusative case), the God who protects us in all three periods or the word Ambakkam also means father. The word Tryambakam can also be used for God in the sense of father of the three worlds.
- Yajamahe = we worship, we respect, we adore
- Sugandhim = sweet smelling, fragrant (accusative)
- Pushti: = a well nourished state, fullness of a flourishing, prosperous life * Pushti: = a well nourished state, fullness of a flourishing, prosperous life
- Vardhanam = one who nourishes, gives strength, increases (health, wealth, happiness); one who cheers, makes happy and gives health, a good gardener
- urvarukam = cucumber (accusative* urvarukam = cucumber (accusative)
- iva = like this, like this
- bandhanat = stem (of gourd); ("from the stem" fifth case - actually the ending is longer than -d which changes to n/anusvara through sandhi)

- MrityoH = * MrityoH = from death
- Mukshiya = set us free, liberate us
- ma = not be deprived
- Amritat = immortality, the joy of salvation

~ The benefits of this great mantra are as follows -

- would have received money
- Whatever you chant with a thought, that work becomes successful
- There is happiness in the family
- You move forward in life
- By reciting this Mahamrityunjaya Mantra, all the troubles in life are removed

Method of chanting -

- Chanting this mantra (preferably ten to eleven times) in the morning and evening, sitting in a secluded place with eyes closed, brings peace to the mind and removes the fear of death. Lifespan also increases.

We contemplate the three-eyed reality that nourishes and grows the sweet fullness of life. Like the cucumber, we are separated ("freed") from its stem, not from immortality but from death.

After great penance, sage Mrikand had a son. But the astrologers, seeing the characteristics of the child, turned the sage's joy into worry. They said that this child will have a short life. His lifespan will be only twelve years.

Mrikand Rishi assured his wife- Goddess, don't worry. The Creator can give life only according to the karma of the living being, but my master is capable. Changing the destiny as per his will is just a joke for Lord Shiva.

Markandeya, son of sage Mrikand, started growing. Infancy passed and at the beginning of adolescence, his father initiated him into the Shiva mantra and taught him Shiva worship. He told his son about his future and made him understand that only Tripurari can save him from death. Parents were counting the days. Twelve years will be completed today. They were sitting in Markandeya Mahadev temple (This temple is established in the name of Markandeya Mahadev in village Kaithi situated at the confluence of Ganga and Gomati in Varanasi district.) This mantra was composed by sage Markandeya and he has taken refuge in the Mrityunjay mantra-

Trimbakam Yajamahe Sugandhi Pushtivardhanam.

Urvarukamiv Bandhanamrityermukshiya Mamritat॥

The Mahamrityunjaya mantra with the power of Bijatray was being recited. Death waits for no one. The messengers of Yamraj came on time and returned to Sanyamani. They went to their lord Yamraj and requested him - We did not have the courage to reach Markandeya. On this, Yamraj said that I will bring Mrikand's son myself. The stick-bearing Yamraj mounted a buffalo and reached Markandeya in a moment. When the child Markandeya saw that kaajal-dark, red-eyed noose-wearing man, he clung to the lingam in front of him.

Hum, a wonderful and unique roar and the temple and directions were dazzled with intense light. The radiant Trinetra Gangadhar Chandrashekhar appeared from the Shivling and raising his trident, he said to Yamraj, O Yamraj, how dare you lift the noose on my

dependent? Yamraj had already bowed his head with folded hands and said, O Trinetra, I am your servant. The Lord has given this servant the ruthless task of taking the soul from this world according to its karma.

Lord Chandrashekhar said that this Sanyamani will not go. I have given him immortality. How could Yamraj refuse the order of Lord Mrityunjay? Yamraj returned empty handed. Seeing this, Markandeya bowed his head to Bholenath and started praising him.

Urvarumiv Bandhananmrityormukshiya Mamritat.

Release me from the bondage of death like a melon cut from its stem and grant me immortality. The boon sought through the mantra was fully granted to Markandeya at that very moment.

Benefits of Mahamrityunjay Prayog

Kalauklimal Dhvanyas Sarvapaap Haran Shivam.
Yerchayanti nara nityam tepivandya yatha shivam.
Swayam Yajanit Chaddev Muttema Sdgaratmavjai:.
Madhyachama Ye Bhaveda Mrityaitaradhama Sadhana Kriya.
Dev Pooja Vihino Ya: Sa Nara Narakam Vrajet.
Yada Kathanchid Devarcha Vidheya Shraddhayanvit.
Janmchataratriyo Ragonmridattyutachhairav Vinashayet.

To remove all the sins and sorrows, fear and grief etc., the method of Mahamrityunjaya is the best. For the above mentioned purposes, reciting Maha Mrityunjaya Mantra is very beneficial.

Marathi translation: Omkare chala karu chintan, shivshankar tochi trinayan.

I should worship Shiva who gives happiness and confirmation.

Kakadi Jashi Jai Tutun, Tashi mukti mito daan.

This is not from death, but from fairy nectar.

S.B.Kondejkar

****

Ref: level.game

Mahamrityunjay Mantra: The Magical Chant to Conquer Death

In a world where stress and anxiety are commonplace, there are hundreds of options given to function better. This might cause a great deal of confusion as to what to start with and you may end up doing nothing. So, if you need a single method to overcome stress with guaranteed benefits, go forward with the chanting of Mahamrityunjay mantra which serves as a powerful tool for mental relaxation and emotional stability.

The Mahamrityunjay Mantra, one of the most powerful mantras in Hindu spirituality, has been a source of fascination and reverence for centuries. Originating from the Vedas, this mantra is dedicated to Lord Shiva and is known for its healing and rejuvenating powers, thus being a part of Shiva meditation. In this blog, we delve deep into the mantra's origins, its profound meaning, the benefits it offers, and the correct way to chant the sacred Om tryambakam shloka.

The Origin and Significance

The Mahamrityunjay Mantra is like a mystical key that opens doors to ancient wisdom and profound spiritual insights. It's not just a series of words to be recited; it's a vibrant, living testament to the deep knowledge of Hindu sages who lived thousands of years ago. Rooted

in the rich soil of the Vedic tradition, this mantra is a shining gem that has been passed down through generations, still gleaming with relevance and power.

At the heart of this mantra is the deity Shiva, known as the transformer and protector. Shiva is a complex and fascinating figure in Hindu mythology, often depicted with a tranquil yet intense demeanour, symbolising the dual nature of the universe. He's the cool, calm ascetic and also the passionate dancer, embodying the cycle of creation, preservation, and destruction – the very rhythm of existence itself.

Now, imagine the opening words of the mantra, "Om tryambakam yajamahe." These words are like a sacred invocation, calling upon Shiva in his three-eyed form. The third eye of Shiva is not just a physical feature; it's a symbol of the wisdom and insight that sees beyond the apparent. When you chant these words, you're not just repeating sounds; you're connecting with this ancient energy, this cosmic force that pulsates through the universe.

"Om tryambakam yajamahe" is more than a phrase; it's an experience. As you chant, you might feel a sense of being part of something larger, something timeless. It's like reaching back through the ages and touching the essence of the universe. This mantra encapsulates the cycle of life – from creation to preservation to dissolution – reminding us that everything is transient, yet everything is eternal in the cosmic dance of Shiva.

In essence, the Mahamrityunjay Mantra is a bridge between the mortal and the divine, the finite and the infinite. It's a powerful tool for transformation, a protective chant that shields the soul, and a profound spiritual guide leading to enlightenment. As you chant, you're not just speaking words; you're weaving a tapestry of spiritual energy that has the power to transform, protect, and ultimately, liberate.

The Maha Mrityunjaya Mantra and Its Lyrics

The Maha Mrityunjaya Mantra in Sanskrit is as follows:

"ॐ त्र्यम्बकं यजामहे

सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्

मृत्योर्मुक्षीय मामृतात् ॥"

The transliteration for those not versed in Sanskrit is:

"Om tryambakam yajamahe sugandhim pushtivardhanam |

Urvarukamiva bandhanan mrityor mukshiya maamritat ||"

This mantra is a prayer to Lord Shiva, seeking his protection and asking for liberation from the cycle of death and rebirth.

Unveiling meaning of Mrityunjaya mantra in English

The Mahamrityunjay Mantra is a profound invocation that combines elements of worship, reverence, and a deep yearning for spiritual liberation. It acknowledges the divine's role as the nurturer, the giver of wisdom, and the liberator from the cycle of life and death. The mantra is a holistic prayer, seeking physical well-being, spiritual growth, and ultimate liberation.

Om tryambakam yajamahe

- "Om": The primordial sound, representing the universe and the ultimate reality. It signifies the essence of the ultimate truth and is the sound of the universe's creation.
- "Tryambakam": Literally means "the three-eyed one," referring to Lord Shiva, who is often depicted with a third eye on his forehead. This third eye represents wisdom and insight beyond ordinary perception.
- "Yajamahe": This Sanskrit term means 'we worship' or 'we honor.'

In essence, this line is an invocation and a prayer, expressing reverence and devotion to Lord Shiva, acknowledging his wisdom and seeking his divine presence.

Sugandhim pushtivardhanam

- "Sugandhim": This term translates to "fragrant" or "sweet-smelling." It implies that Lord Shiva is the source of all pleasant aromas and essences, symbolizing purity and sanctity.
- "Pushtivardhanam": "Pushti" means nourishment, strength, or growth, and "vardhanam" means one who enhances or promotes. Together, "pushtivardhanam" signifies the one who nourishes and fosters growth.

This phrase praises Lord Shiva as the nurturer and sustainer, the one who enriches our lives with vitality and strength. It's a recognition of the divine as the source of all life and the sustainer of the universe.

Urvarukamiva bandhanan mrityor mukshiya maamritat

- "Urvarukamiva": "Urvarukam" refers to a cucumber, and "iva" means 'like' or 'as.' This part of the mantra draws a comparison to the way a ripe cucumber is effortlessly freed from its vine.
- "Bandhanan": Means 'from bondage' or 'from the stems of attachment.'
- "Mrityor": From "mrityu," meaning 'death.'
- "Mukshiya": Means 'may you liberate' or 'may you free.'

- "Maamritat": "Maa" means 'not,' and "amritat" is derived from 'amrita,' the nectar of immortality. Together, it means 'not (to be) from immortality.'

This line is a prayer for liberation from the bonds of the physical world, akin to how a cucumber is easily released from its vine when it ripens. It symbolizes the soul's release from the cycle of death and rebirth, and the desire for eternal life or moksha (liberation). The mantra here is a plea to Lord Shiva for protection against untimely death and for the grant of immortality, not in the literal sense, but as a metaphor for spiritual liberation and enlightenment.

The Benefits of Chanting the Mantra

Chanting the Mahamrityunjay Mantra brings numerous benefits. It is not just a spiritual chant but a holistic remedy that nurtures and heals on multiple levels. The miracles of the Maha Mrityunjaya Mantra are well-documented, with many practitioners reporting experiences of profound peace, healing, and even life-saving occurrences.

Promotes Longevity:

- The mantra is often associated with longevity and vitality.
- It's believed to rejuvenate the body and extend the lifespan of those who chant it regularly.

Wards Off Calamities:

- Chanting the mantra is thought to create a protective shield around the individual.
- It helps in safeguarding against unforeseen accidents and disasters, both physical and spiritual.

Mental Clarity and Focus:

- Regular chanting can lead to enhanced concentration and mental clarity.
- It's beneficial for those seeking relief from stress and mental fog.

Emotional Healing:

- The mantra has a soothing effect on the mind, helping to alleviate anxiety and depression.
- It promotes a sense of inner peace and emotional stability.

Physical Healing:

- Many believe that the mantra has healing properties that can aid in recovering from illnesses.
- It's said to bolster the immune system and enhance overall physical health.

Spiritual Awakening:

- The Mahamrityunjay Mantra is a powerful tool for spiritual growth.
- It aids in the awakening of higher consciousness and deepens one's connection to the divine.

Reduction of Negative Influences:

- The mantra helps in reducing the impact of negative energies and influences.
- It's believed to cleanse the aura and purify the environment around the chanter.

Cultivation of Positive Vibes:

- Chanting the mantra generates positive vibrations that uplift the spirit.
- It brings about a sense of joy, positivity, and well-being.

Life-Saving Experiences:

- There are numerous accounts of the mantra being instrumental in saving lives.
- Practitioners often report miraculous escapes from critical situations after chanting the mantra.

Enhances Intuition:

- Regular chanting is said to sharpen intuition and inner wisdom.
- It helps in making more aligned and intuitive decisions in life.

Creates Harmony in Relationships:

- The peaceful energy of the mantra can improve interpersonal relationships.
- It fosters understanding, empathy, and harmony with others.

Aids in Overcoming Fears:

- The mantra is particularly known for its power to conquer fears, especially the fear of death.
- It instils courage and confidence in the face of life's challenges.

The Practice of Mahamrityunjay Jaap

The practice of Mahamrityunjay Jaap is a deeply spiritual exercise that involves more than just saying the words of the Mahamrityunjay Mantra. It's a form of meditation that creates a special connection between the person chanting and the divine. The Jaap is often performed in cycles of 108, the number holding significant spiritual importance in Hinduism. This sacred practice is much more than mere repetition; it's a journey into the depths of one's soul.

1. **Understanding the Practice:**

- Mahamrityunjay Jaap is not just about repeating the mantra; it's about immersing oneself in its rhythmic and spiritual essence.
- The mantra, "Om tryambakam yajamahe," is chanted in a repetitive cycle, creating a meditative and harmonious atmosphere.

2. **Spiritual Significance of 108:**

- In Hinduism, the number 108 holds great spiritual significance. It's believed to represent the universe's wholeness and completeness.
- The Jaap is traditionally performed in cycles of 108 to honor this sacred belief.

3. **Using a Mala for Focus:**

- A mala, a strand of prayer beads, is used during the Jaap. It typically consists of 108 beads.
- As you chant "Om tryambakam yajamahe," you move your fingers over each bead. This helps in keeping track of the number of repetitions and maintains your focus on the chant.

4. **Deepening the Connection:**

- The repetitive nature of the Jaap allows you to delve deeper into the mantra's vibrations, creating a profound spiritual connection.
- With each repetition, the mantra's sound and meaning permeate your consciousness, fostering a sense of peace and spiritual awakening.

5. **Cultivating Inner Devotion:**

- The Mahamrityunjay Jaap is as much about internal devotion as it is about vocal recitation.
- As you chant, try to cultivate a state of devotion and concentration, focusing your mind on the divine qualities of Lord Shiva.

6. **Effect of the vibrations produced**

..by chanting are believed to have a healing effect on both the mind and body.

- Regular practice of the Jaap can lead to increased mental clarity, reduced stress, and an overall sense of well-being.

7. **Creating a Ritual:**

- Many find it beneficial to create a ritual around their Jaap practice, such as chanting at the same time each day, in a special place in their home.
- This ritualistic approach can enhance the spiritual experience and make the practice a cherished part of your daily routine.

8. **Respect and Patience:**

- Approach the Jaap with respect and patience. It's a spiritual exercise that requires time to develop and deepen.
- Don't rush through the chants; instead, allow yourself to fully experience and absorb the mantra's vibrations with each repetition.

9. **Incorporating into Daily Life:**

- While the Jaap can be a special, set-aside time for chanting, its essence can be carried throughout the day.
- The peace and clarity gained from the Jaap can influence how you interact with others and handle daily challenges.

10. **Community and Shared Practice:**

- While the Jaap can be done individually, joining a group for communal chanting can be a powerful experience.
- Chanting together can amplify the mantra's vibrations and foster a sense of unity and shared spiritual journey.

Correct Way to Chant the Mantra

1. **Preparation and Setting:**

Find a quiet and clean space for chanting where you won't be disturbed.

Sit in a comfortable position, preferably facing east or north.

Light a lamp or candle and incense to create a serene atmosphere.

2. **Pronunciation and Rhythm:**

Pronounce each syllable of the mantra clearly: "Om try-am-ba-kam ya-ja-ma-he su-gan-dhim pu-sh-ti-var-dha-nam".

Maintain a steady, rhythmic pace – not too fast nor too slow.

3. **Understanding the Meaning:**

Before beginning, understand the meaning of the mahamrityunjay mantra.

Reflecting on the significance of each word: "Om tryambakam yajamahe sugandhim pushtivardhanam" translates to worshipping the three-eyed one (Shiva) who is fragrant and nourishes all beings.

4. **Focused Mind and Sincere Heart:**

Clear your mind of distractions and focus solely on the mantra.

Chant with sincerity and devotion, letting the mantra resonate within.

5. **Use of Mala (Prayer Beads):**

Use a mala with 108 beads to keep count of the repetitions.

Hold the mala in your right hand, and use your thumb to count each bead as you chant.

6. **Repetition:**

Traditionally, the mantra is chanted 108 times in one sitting.

This number is considered sacred in Hinduism, symbolizing the universe's completeness.

7. **Breathing Technique:**

Coordinate your breathing with the chant – inhale deeply before starting a repetition and exhale as you chant.

This practice helps in maintaining a rhythm and enhances concentration.

8. **Closing the Chant:**

After completing the chant, sit quietly for a few minutes, absorbing the vibrations and peace.

Offer gratitude for the spiritual experience and gently transition back to your routine.

9. **Regular Practice:**

For maximum benefits, incorporate this chanting into your daily spiritual practice.

Consistency enhances the mantra's positive impact on your mind and body.

10. **Respect and Reverence:**

Approach the mantra with respect, acknowledging its ancient origins and spiritual significance.

Avoid chanting in a state of impurity (e.g., post-consumption of alcohol or non-vegetarian food).

By following these steps, practitioners can ensure they are approaching the mahamrityunjay mantra with the reverence and focus it deserves, allowing them to fully experience its spiritual benefits.

Modern Adaptation and Relevance

In today's world, where everything moves at lightning speed and stress seems to be around every corner, the Mahamrityunjay Mantra has become a sanctuary for many. This ancient chant, with its roots deeply embedded in the Vedic tradition, has crossed oceans and centuries to offer solace and healing in our modern times. It's fascinating how this age-old mantra has woven itself into the fabric of contemporary life, proving that some things are truly timeless.

Imagine walking into a yoga class after a long, tiring day. As you settle onto your mat, the instructor begins the session with the familiar and soothing chant of "Om tryambakam." Suddenly, the day's worries begin to melt away. This is the power of the Mahamrityunjay Mantra in action. It's not just in yoga studios but also in meditation centres across the globe where this mantra has found its new home. People from different cultures and backgrounds are embracing it, finding peace in its rhythmic recitation.

But the mantra's journey doesn't stop there. It's fascinating to see how it has stepped out of purely spiritual settings and into more therapeutic ones. Mental health professionals and holistic practitioners are now exploring the mantra's potential to heal and soothe the mind. They're finding that its repetitive, calming nature can help people deal with stress, anxiety, and even depression.

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Ref: amarujala.com

Mahamrityunjay Mantra- Benefits of chanting

Mahamrityunjaya Mantra: Mahamrityunjaya Mantra is considered to be a very effective mantra for getting rid of serious diseases, getting rid of the fear of premature death, apart from praising, meditating, chanting and pleasing Lord Shiva. There is a rule of chanting Mahamrityunjaya Mantra to get rid of diseases, accidents, Manglik Dosh, Kaal Sarp Dosh, ghost-pret Dosh, the effects of inauspicious planets and to increase life span. This mantra has a special place among all the mantras mentioned in Hinduism. It is believed that by chanting this mantra, a person can conquer death even when he is close to death. In Mahamrityunjaya Mantra, Lord Shiva is especially praised. Mahamrityunjaya Mantra is a special mantra to please Lord Shiva. This mantra is written in praise of Lord Shiva in Rigveda and Yajurveda. According to the scriptures, this divine mantra was first chanted by Rishi Markandeya.

Mahamrityunjaya Mantra

“Om Trimbakam, we offer sacrifice to you, fragrant, enhancing auspiciousness. release me from the bonds of death and from nectar.”

5 benefits of chanting the Mahamrityunjaya mantra

1. To attain a long life- Every person wishes to live a long life on this earth. In such a situation, to wish for a long life, one should chant the Mahamrityunjaya Mantra regularly. By chanting the Mahamrityunjaya Mantra, a person gets rid of the fear of untimely death

2. To attain good health- A healthy life is considered to be the biggest asset of any person's life. According to the scriptures, a person does not suffer from serious diseases by chanting the Mahamrityunjaya mantra. Chanting this mantra destroys all diseases and the person remains healthy.

3. Regular chanting of Mahamrityunjaya Mantra not only gives a person a long life and a healthy body, but also fulfils all kinds of material desires like wealth, prosperity, comforts and luxury. When Lord Bholenath is pleased, a person never faces shortage of wealth and food grains.

4. For attaining respect and fame, the Shiva devotee who regularly worships Lord Shiva and chants the Mahamrityunjaya mantra, gets prestige, respect and fame in the society.

5. Chanting the Mahamrityunjaya mantra to get a child helps in getting a child . A person is never deprived of the happiness of having a child.

Also, there are many benefits of chanting Mahamrityunjaya Mantra-

Chanting Mahamrityunjaya increases one's physical energy significantly, which gives relief from diseases.

- Chanting this mantra can improve the financial condition and family happiness.
- By regularly chanting the Mahamrityunjaya mantra, you can avoid becoming a victim of any kind of accident.
- By chanting Mahamrityunjaya mantra, one's wish of having a son is soon fulfilled.
- Chanting Mahamrityunjaya mantra gives relief from diseases and fear.
- By chanting the Mahamrityunjaya mantra, one can win over work and enemies.
- Regular chanting of Mahamrityunjaya mantra gives relief from problems related to house, land and property.

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Ref: abplive.com

Mahamrityunjaya Mantra protects us from negative energies

Mahamrityunjaya Mantra: Mahamrityunjaya is the great mantra to please Lord Shiva. Start chanting this mantra from Mahashivratri to please Lord Shiva.

Lord Mrityunjay i.e. Shiva takes away all the sorrows, troubles and ego of man. Chanting the Mahamrityunjay mantra of Lord Shiva gives increase in age, freedom from diseases and freedom from fear. Those who chant the Mahamrityunjay mantra at the time of adversity, it provides them protection like a shield of divine energy. This mantra is a prayer to Lord Shiva. The vibration of the Mahamrityunjay mantra destroys the negative powers.

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Ref:prabhatkhabar.com

Benefits of chanting Mahamrityunjaya Mantra:

Benefits of chanting Mahamrityunjaya Mantra in Sawan: Chanting any mantra has its own importance. It provides mental peace as well as physical strength. Chanting mantras with devotion gives relief from all troubles.

By Bimla Kumari, July 13, 2023

Benefits of chanting mahamrityunjaya mantra in Sawan:

Chanting any mantra has its own importance. It provides mental peace as well as physical strength. Chanting mantras with devotion gives relief from all troubles. In such a situation, regular chanting of some mantras in the month of Sawan can help you get out of trouble. The entire month of Sawan is dedicated to Lord Shiva and in this month people are immersed in the devotion of Lord Shiva. In such a situation, if you chant his special Mahamrityunjaya mantra to please Lord Shiva, then your diseases can be cured and you also get freedom from sins. This mantra is considered to be especially fruitful for any devotee. Let us know from astrologer Pandit Ramesh Bhojraj Dwivedi about the special benefits of chanting this mantra in Sawan-

Importance of chanting Mahamrityunjaya mantra in Sawan

- Mahamrityunjaya mantra has special importance in the month of Sawan. This mantra is dedicated to Lord Shiva and is believed to have immense power to remove physical and mental sufferings including the fear of death.

- It is believed that chanting the Mahamrityunjaya Mantra during this time brings divine blessings and protection from Lord Shiva, who is known as the conqueror of death and the symbol of divine consciousness.

This mantra removes obstacles and negativity

If you chant this mantra in Sawan, it can remove all obstacles, fears and negative effects from life. It is believed that it purifies the mind, body and soul and promotes inner peace, positivity and spiritual growth. It is advisable to chant this mantra regularly in Sawan.

This mantra is essential for health and well-being

- Sawan is also associated with physical and mental rejuvenation. Chanting the Mahamrityunjaya mantra is believed to be beneficial on both physical and emotional levels, it enhances overall well-being in your life and provides strength to face challenges.
- The Mahamrityunjaya mantra is considered the mantra of liberation. Chanting this mantra with devotion and sincerity helps one transcend the cycle of birth and death, leading to spiritual liberation and ultimate bliss.

This mantra connects you with divine consciousness

The month of Sawan is a time for devotees to deepen their connection with Lord Shiva and practice spiritual practices. Chanting the Mahamrityunjaya mantra during this holy month is considered an act of devotion, which allows individuals to establish a deeper connection with divine consciousness and experience inner transformation.

This mantra is essential for inner awakening

The month of Sawan is associated with the arrival of monsoon, which symbolises the rejuvenation of nature. Similarly, chanting the Mahamrityunjaya mantra during this month is believed to purify and revitalise a person's inner being, leading to spiritual awakening and growth.

What is Mahamrityunjaya Mantra and what is its meaning?

- Om हौं जून सः ॐ ओम भूर्भुवः स्वह ॐ ॐ ट्र्यम्बकं यजमहे सुगंधी पुष्ठिवर्धनम् ॐ उर्वारुकमिवबंधनमृत्योर्मुक्षीयमामृतत ॐ ॐ स्वः भुवः भूः ॐ ॐ सः जून हौं ॐ. The literal meaning of this mantra is- The word Trimbakam means 'three eyed' The word 'Yajamahe' means 'We perform Yagya' This word shows our devotion and dedication through which we worship God. The word 'Sugandhi' means 'fragrant'.
- This word expresses the beauty, glory and divine fragrance of the Lord. The word 'Pushtivardhanam' means 'enhancing'. It indicates increase in God's grace, blessings, wealth and health.

- This mantra is chanted to obtain the blessings of Lord Shiva, health and immortality. It is chanted to protect from physical and mental diseases, to get freedom from death and to attain happiness and peace.
- It is considered important to chant the Mahamrityunjaya mantra with devotion, concentration and a true heart. Chanting this mantra can be fruitful mainly in the month of Sawan.

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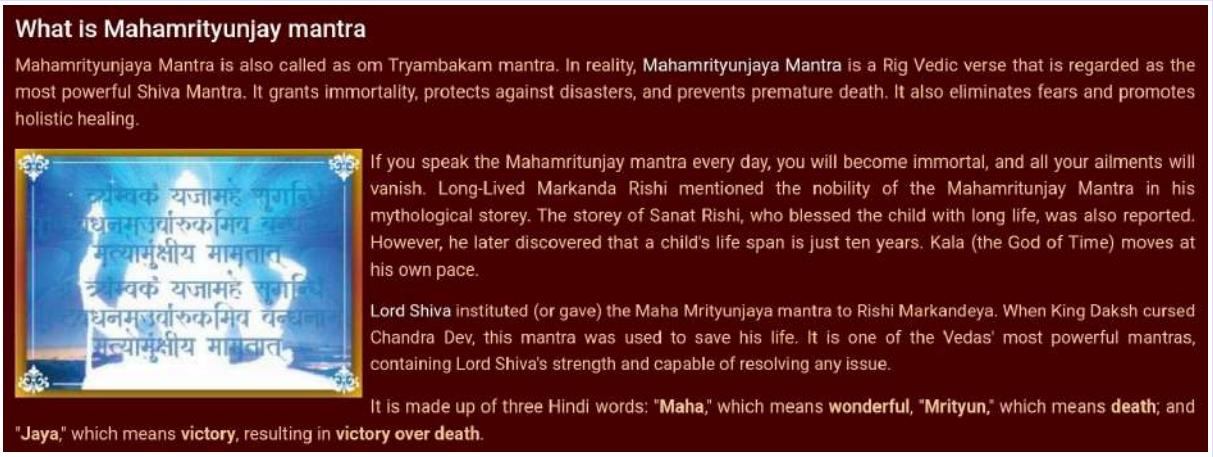
Ref: trimbakeshwar.org

Mahamrityunjay Mantra Jap

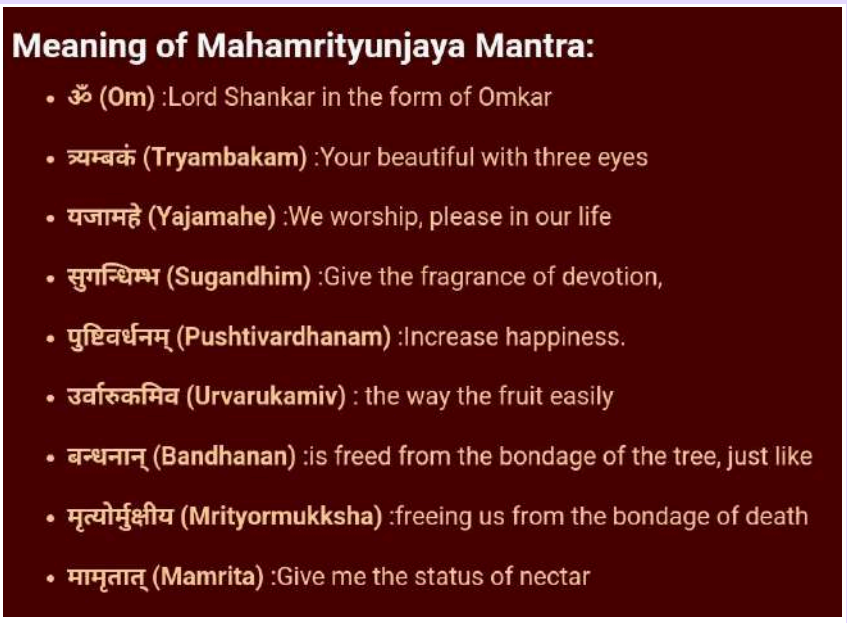
What is Mahamrityunjaya Mantra?


What is Mahamrityunjay mantra
Mahamrityunjaya Mantra is also called as om Tryambakam mantra. In reality, Mahamrityunjaya Mantra is a Rig Vedic verse that is regarded as the most powerful Shiva Mantra. It grants immortality, protects against disasters, and prevents premature death. It also eliminates fears and promotes holistic healing.
If you speak the Mahamritunjay mantra every day, you will become immortal, and all your ailments will vanish. Long-Lived Markanda Rishi mentioned the nobility of the Mahamritunjay Mantra in his mythological storey. The storey of Sanat Rishi, who blessed the child with long life, was also reported. However, he later discovered that a child's life span is just ten years. Kala (the God of Time) moves at his own pace.
Lord Shiva instituted (or gave) the Maha Mrityunjaya mantra to Rishi Markandeya. When King Daksh cursed Chandra Dev, this mantra was used to save his life. It is one of the Vedas' most powerful mantras, containing Lord Shiva's strength and capable of resolving any issue.
It is made up of three Hindi words: "Maha," which means wonderful, "Mrityun," which means death; and "Jaya," which means victory, resulting in victory over death.

Pooja Pandits at Trimbakeshwar

Important Note:- Dear yajmana(guest) Please take a note that these trimbakeshwar poojas should be done by Tamprapatra holder panditji they are authentic and holding the authority from ages to perform pujas in trimbakeshwar and pujas get done by this panditji will result in satisfaction and a complete solution to your problem. We want you to reach out to the most authentic source.
Search Panditji
Id Code : OAG
Name:Suyog Deokute
Age: 29 Years
Experience: 13
9604133008
Click To Call
BOOK NOW
Click To Book
Comments (7)
Click To Chat
Id Code : JKT
Name:Abhijit Kannav
Age: 39 Years
Experience: 22
9822660527
Click To Call
BOOK NOW
Click To Book
Comments (4)
Click To Chat
Id Code : PZQ
Name:Anand Shouche
Age: 48 Years
Experience: 25
9922290250
Click To Call
BOOK NOW
Click To Book
Comments (3)
Click To Chat
Id Code : VKO
Name:Rahul Thete
Age: 33 Years
Experience: 18
9922251249
Click To Call
BOOK NOW
Click To Book
Comments (3)
Click To Chat
In every religion, some Mantras/ Incantations/ Hymns/ Chants pique followers' interest, defy all trends and fads, and remain in pristine form for aeons, offering solace and comfort to its devotees. Several mantras/chants have considerable significance in Hinduism and are thought to provide great merits to those who chant them with enthusiasm and confidence.

Mahamrityunjaya mantra and it's meaning


Meaning of Mahamrityunjaya Mantra:
ॐ (Om) :Lord Shankar in the form of Omkar
त्र्यम्बकं (Tryambakam) :Your beautiful with three eyes
यजामहे (Yajamahe) :We worship, please in our life
सुगन्धिम्भ (Sugandhim) :Give the fragrance of devotion,
पुष्टिवर्धनम् (Pushtivardhanam) :Increase happiness.
उर्वरुकमिव (Urvarukamiv) : the way the fruit easily
बन्धनान् (Bandhanan) :is freed from the bondage of the tree, just like
मृत्योर्मुक्षीय (Mrityormukksha) :freeing us from the bondage of death
मामृतात् (Mamrita) :Give me the status of nectar

Mahamrityunjaya Mantra means the most loved mantra of Lord Shankar, who conquers death. The Mahamrityunjaya mantra is mentioned in Sukta 59 of the seventh mandala of the Rigveda, the oldest text. Mahamrityunjay mantra is also known as **Rudra Mantra**.

We worship Lord Shiva, the fragrant three-eyed One who nourishes all beings; For the sake of immortality, may He save me from death, just as the cucumber is freed from its creeper's shackles."

History of Mahamrityunjay mantra

History of Mahmrityunjaya Mantra:

Lord Shiva bestowed the Mrityunjaya Mantra upon Rishi Markandeya. There's a backstory to this... Bhrigu Rishi and Marudmati, his wife, once prayed to Lord Shiva for a son for years. Their devotion so moved Lord Shiva that he gave them some crucial information: whether they should have an intelligent son with a short life or a low-intelligence son with a long life. Lord Shiva gave the boon as a son named Markandeya will be born to you soon with a life span of just 12 years, after Rishi Brighu accepted lord Shiva's offer of having a boy with a short life span.

Markandeya Rishi and his wife made the decision not to tell their son the truth. When Markandeya's 12th birthday rolled around, his parents became sad. Markandeya couldn't grasp their agony. The two narrated the entire incident at his request. Then, in front of Shiva ling, Markandeya began his own penance. Then, on his 12th birthday, Yama, the God of death, came to Earth to take him. His parents prayed to God but were unable to finish the act.

On the other hand, the boy remained focused and wrapped his arms around the Shiva ling, surrendering himself to Lord Shiva's mercy. Lord Yama later attempted to take his soul, but the child fell on Shiva ling, who was only Lord Shiva's protector. Shiva was taken aback by the boy and became enraged, punishing Yama. Markandeya has been given the secret mantra "**Maha Mrityunjaya Mantra**" by Shiva to live a long life.

Significance of Mahamrityunjaya mantra

Significance of Mahamrityunjaya Mantra:

Along with the **Gayathri mantra**, Maha Mrityunjaya Mantra is one of Hinduism's most powerful mantras. The strong **Mrityunjaya mantra** is dedicated to **Lord Shiva** and is said to help people overcome their fears of death and illness. The **Maha Mrityunjaya Mantra** is believed to have come from the **Rig Veda** and was brought back to the people by **Rishi Markandeya**. It is said to be good for mental, emotional, and physical well-being, as well as a moksha mantra that grants immortality and immorality defeating and avoiding untimely death.

The Mahamrityunjaya Mantra is made up of 32 words and by putting 'Om' before this mantra, the total number of words becomes 33. That is why the Mahamrityunjaya mantra is also called 'Trayashtrishashari' mantra.

Mahamrityunjaya pooja and jap

Maha Mrityunjaya Puja and Jaap:

The Maha Mrityunjaya Puja is dedicated to Lord Shiva and is thought to be the most effective practice for resolving various health issues. This Puja is dedicated to Lord Shiva for a person to be blessed with happiness, health, and good fortune and be free of all kinds of problems. Maha Mrityunjaya Puja saves you from dying at an inopportune moment. This Puja can also be performed at home. Still, certain things are needed, such as **Ganga Jal, cow, milk, ghee, honey, sugar, white cloth, sacred thread (janeu), betel nuts, tulsi and bel leaves, datura, bhang, sandalwood paste, rice, lamps, incense, flowers, fruits, and sweets, roli, sacred red and white thread**, and so on. If a person performs Puja while chanting the Maha Mrityunjaya Mantra, he or she will be relieved of all health issues and will be able to live longer. The **Mahamrityunjaya Mantra** should be repeated **108 times**. Many people repeat the mantra while wearing a **Rudraksha Rosary**, which is made up of **108 beads** that count how many times this powerful mantra has been chanted.

The numbers **'1', '0', and '8'** stand for **'oneness,' 'nothingness,' and 'all,'** respectively. They represent the true truth of the universe as one, void, and infinite all at the same time.

The distance among the Sun and the Earth is 108 times the Sun's diameter, and the space among the Earth and the Moon is 108 times the Moon's diameter. There are also **108 Upanishads**, or treatises, in the Hindu religion.

Almost all strong mantras must be repeated 108 times to be effective. As a result, chanting the Mahamrityunajaya Mantra 108 times is recommended to protect the system with Shiva's energy, the most powerful energy.

Rules of Mahamrityunjay Jap

Rules of Mahamrityunjaya jaap

1. While chanting the Mahamrityunjaya Mantra, the body and mind should be clean.
2. While chanting this mantra, you should have one of the Shivalinga or the idol/picture of Lord Shankar or the Mahamrityunjaya Yantra in the form of a symbol.
3. At the time of chanting the Mahamrityunjaya Mantra and while doing any other worship or worship, keep your face towards the east direction.
4. Chanting of the mantra should always be done only on the posture made of Kusha.
5. For the mantra to be fruitful, it is very important to pronounce it clearly, otherwise chanting the mantra will not be beneficial.
6. Do not chant the Mahamrityunjaya mantra at a slow or fast speed. While chanting, move your lips, but the sound is not heard, this is how the chanting is done.
7. After chanting the Mahamrityunjaya Mantra and after chanting, one should stay away from meat, liquor and other types of addictions.
8. Chanting should be done by lighting incense and lamps.
9. To chant the Mahamrityunjaya mantra, only Rudraksha mala (beads) should be used.
10. The mantra should be chanted by keeping the rudraksha Mala in the gau (cow)Mukhi.

The Maha Mrityunjaya Puja /Jaap is done by the Purohits of the Trimbakeshwar Temple (Maharashtra). The Importance is that being one of the 12 Jyotirlingas in India. The Puja is performed as per the rituals mentioned in ancient scriptures. Devotees need to have a prior booking with the Purohit for the Maha Mrityunjaya Puja/Havan. The Purohits being the official Tamraptra holder can perform the Puja in the temple Premises.

Origin of Mahamrityunjay Mantra

Origin of Mahamrityunjaya Mantra:

The **mantra** was allegedly written by the **Sage Markandeya**, according to some sources. When King Daksha cursed Chandra, he was in trouble. For the Moon, Markandeya gave the Mahamritryunjaya Mantra to Sati, Daksha's daughter. According to another version, Lord Shiva revealed the Bija mantra to Rishi Kahola, who taught it to Rishi Dadhichi, who passed it on to King Kshuva, through whom it entered the Shiva Purana.

This **mantra** is also termed as the **Rudra Mantra**, which refers to **Shiva's wrathful aspect**; the Tryambaka Mantra, which refers to Shiva's three eyes; and the Mrita-Sanjivini Mantra, which is a part of the "**life-restoring**" practice offered to the primordial sage Sukracharya after a period of austerity. It's Devata (patron deity) is Rudra, Shiva in his most ferocious and destructive form. It appears in the Vedas three times: in the **Rigveda** (VII.59.12), **Yajurveda** (III.60), and **Atharvaveda** (III.60) (XIV.1.17).

How to perform Mahamrityunjaya mantra jap ritual?

According to the scriptures, the benefits of Mahamrityunjaya Mantra are through Purashcharan method, which is of five types-

1. **chanting (जाप)**
2. **havan (हवन)**
3. **tarpan (तर्पण)**
4. **Marjayami (मार्जयामि)**
5. **offering food to brahman (ब्राह्मण भोजन)**

Jaap - According to the scriptures, by reciting the Mahamrityunjaya mantra for a quarter of a million, this mantra awakens and gives incalculable benefits.

Havan -"Om" and "Namah" are not counted while chanting in Purashcharan method. After the chanting number is completed, the tenth part of one and a half lakh chanting of Mahamrityunjaya mantra i.e., at the end of 12500 mantras, the Havan is performed by applying "Swaha".

Tarpan - The tenth part of the Havan is to be performed, i.e., 1250. Tarpan is performed at the end of the mantra by applying tarpayami.

Marjan - The tenth part of the tarpan i.e., 125 mantras is marjan, in which the method of marjan is completed by applying 'marjayami' or 'abhisinchayami' at the end of the mantra, taking pressure and sprinkling it on its back side.

Brahmin food - The tenth part of Marjan i.e., 13 brahmins are fed food.

Mahamrityunjaya Jap and Havan

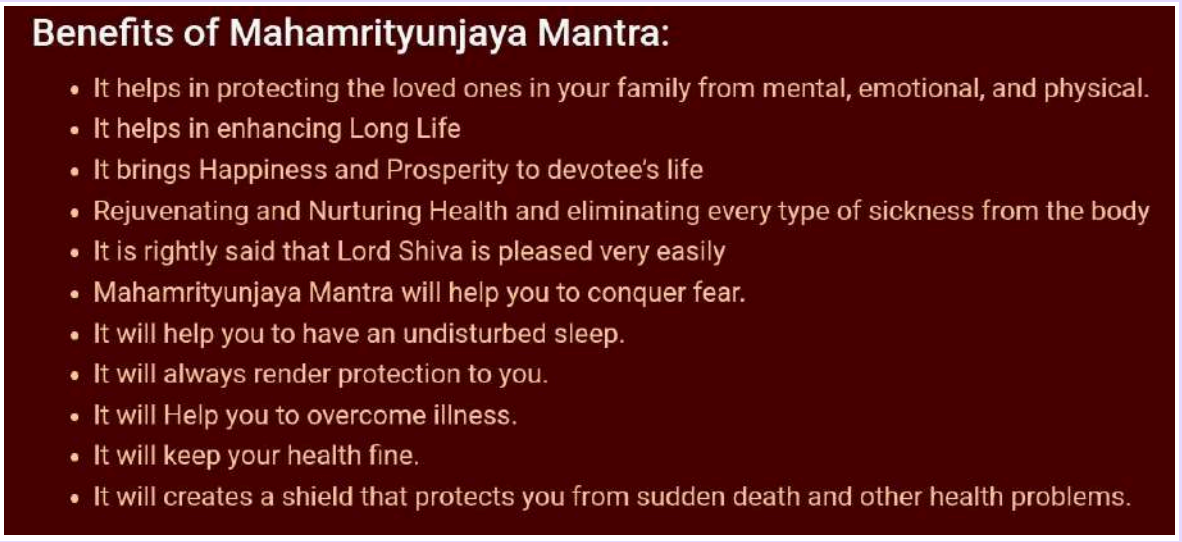
Mahamrityunjaya Jaap Vidhi :

- With **Japamala, 108** times repeat Lord Shiva's Maha Mrityunjaya Japa mantra. Giving flowers to Shiva Ling and perform abhisheka with milk.
- **Sankalp** (invoking Lord Shiva's blessings by pouring water into a pot).
- Deepam, water, fruits, bel leaves, and incense sticks are offered to Lord Shiva, and Havan is performed after Maha Mrityunjaya Japa.

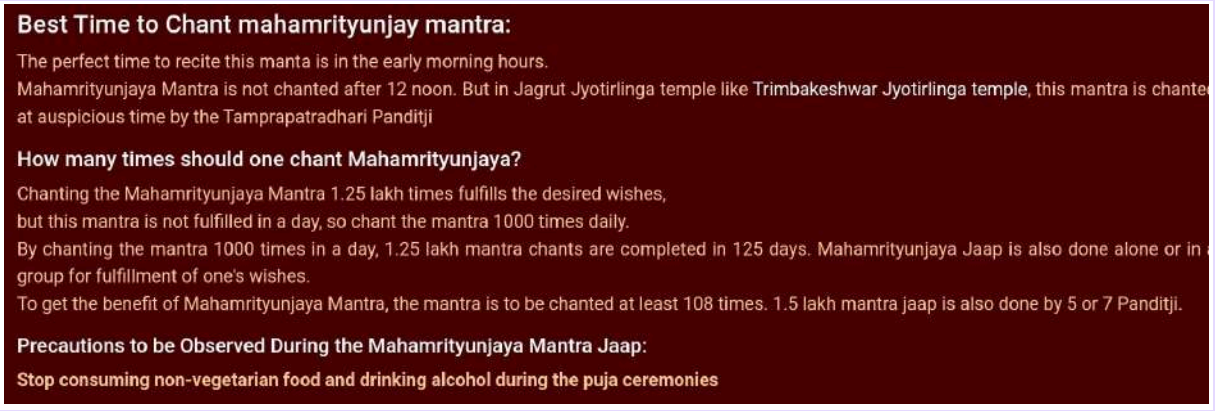
Havan (Homam) for Maha Mrityunjaya:

- Maha Mrityunjaya Homam, according to the Rigveda, helps a person live longer by reducing life's severe and immediate dangers.
- Maha Mrityunjaya Homam should be conducted ethically and in compliance with the rules; only then can better results be obtained.
- This Homam will bring comfort to people who have been threatened with death or who are suffering from illness.
- Following the Homam, people gain trust, refreshment, and the ability to begin a new life.

Benefits of Mahamrityunjay mantra


Benefits of Mahamrityunjaya Mantra:
• It helps in protecting the loved ones in your family from mental, emotional, and physical.
• It helps in enhancing Long Life
• It brings Happiness and Prosperity to devotee's life
• Rejuvenating and Nurturing Health and eliminating every type of sickness from the body
• It is rightly said that Lord Shiva is pleased very easily
• Mahamrityunjaya Mantra will help you to conquer fear.
• It will help you to have an undisturbed sleep.
• It will always render protection to you.
• It will Help you to overcome illness.
• It will keep your health fine.
• It will creates a shield that protects you from sudden death and other health problems.

Best time to chant, how many times and precautions


Best Time to Chant mahamrityunjay mantra:
The perfect time to recite this manta is in the early morning hours.
Mahamrityunjaya Mantra is not chanted after 12 noon. But in Jagrut Jyotirlinga temple like Trimbakeshwar Jyotirlinga temple, this mantra is chante
at auspicious time by the Tamprapatradhari Panditji
How many times should one chant Mahamrityunjaya?
Chanting the Mahamrityunjaya Mantra 1.25 lakh times fulfills the desired wishes,
but this mantra is not fulfilled in a day, so chant the mantra 1000 times daily.
By chanting the mantra 1000 times in a day, 1.25 lakh mantra chants are completed in 125 days. Mahamrityunjaya Jaap is also done alone or in
group for fulfillment of one's wishes.
To get the benefit of Mahamrityunjaya Mantra, the mantra is to be chanted at least 108 times. 1.5 lakh mantra jaap is also done by 5 or 7 Panditji.
Precautions to be Observed During the Mahamrityunjaya Mantra Jaap:
Stop consuming non-vegetarian food and drinking alcohol during the puja ceremonies

***

YouTube Videos

Mahamrityunjaya mantra 11 times by Rajshree Soul (3 min):

https://youtu.be/gdKm1fZzMgI?si=NkHj1HYDI36XVXgR

Mahamrityunjaya mantra 108 times by Anuradha Paudwal (39 min):

https://youtu.be/q1uj3_rW7Uc?si=lXPQvTDfde6YxTE9

Mahamrityunjaya mantra 11 times and darshan of 12 Jyotirlingas (6 min):

https://youtu.be/6CxZzjVyi1g?si=4ime-we_kur0hUwR

Mahamrityunjaya mantra 108 times by Suresh Wadkar (58 min):

https://youtu.be/zTY13rtKMAs?si=pGLaYblVmlRfa8i6

Mahamrityunjaya mantra by Hariharan with Swasti vachana, sankalp..etc (19 min):

https://youtu.be/Jr4-Y43s0qc?si=x6did0YtSRXyDqu5

Mahamrityunjaya mantra by 21 brahmins (1 hr 1 min):

https://youtu.be/YcCDib0ppSo?si=d182lH5Pkbhh23lR

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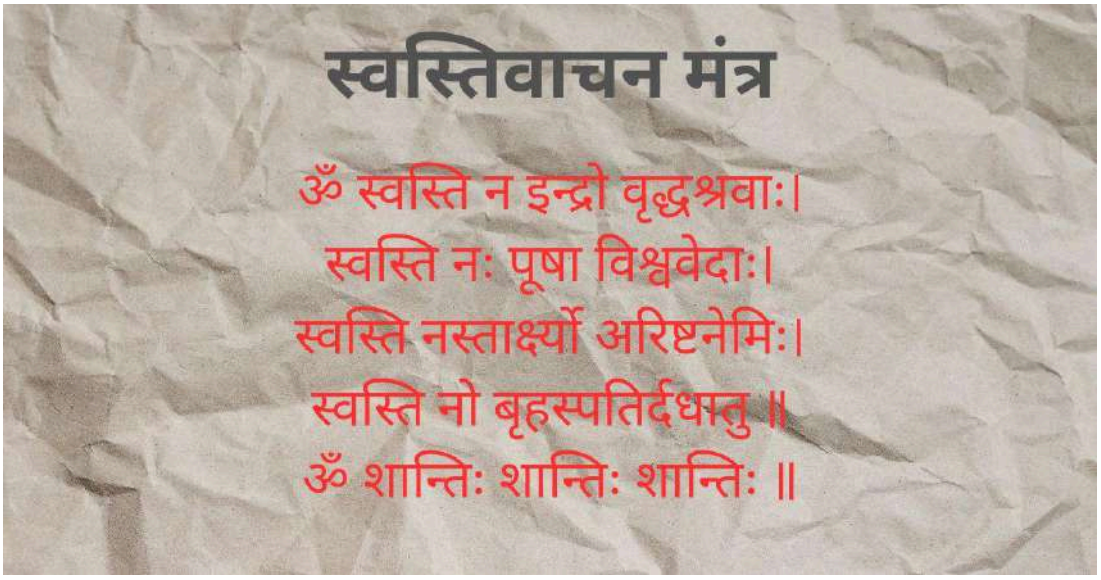
ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Vedic Mantras - Swasti Vachan, Mantra Pushpa, and Ashirvachana Mantras



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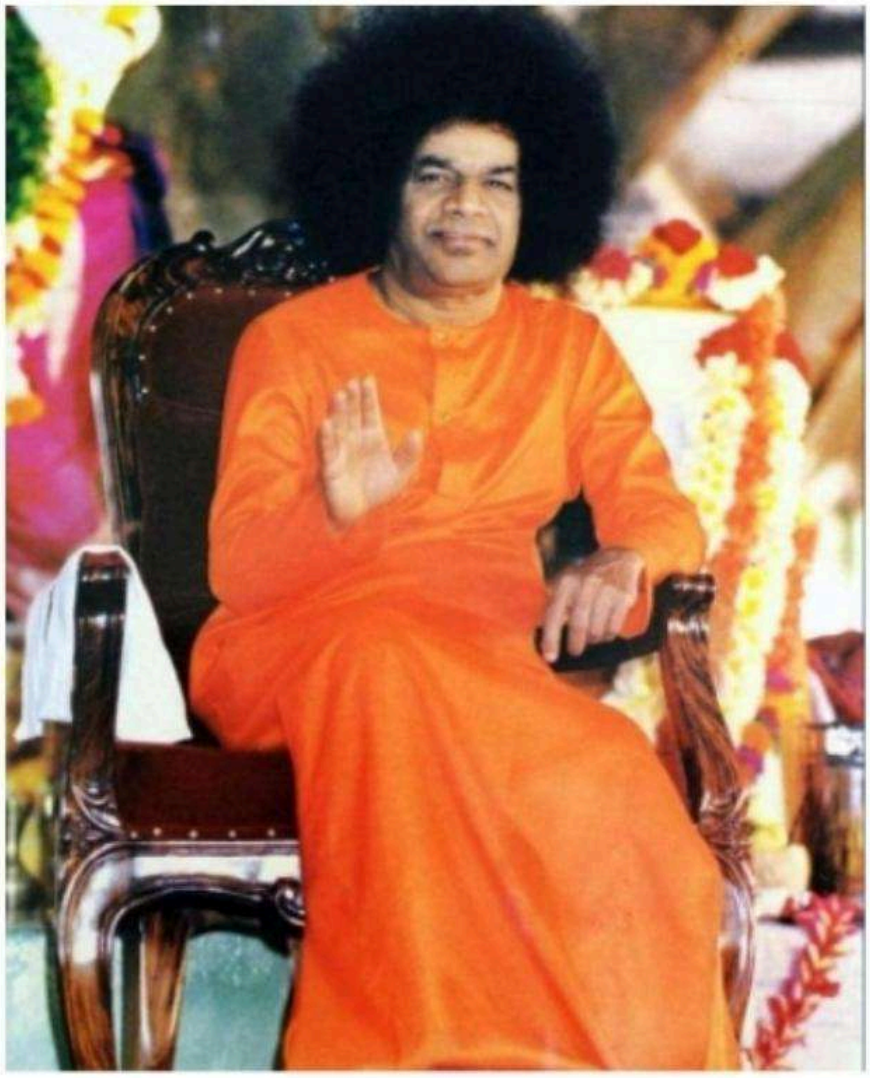
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Vedic Mantras - Swasti Vachan, Mantra Puspa, and Ashirvachan.

Various benefits of chanting each of these Mantras, its history, its meaning, correct ways of chanting, method of chanting, benefits … etc are given.

Links to YouTube videos give recitations of these Mantras by reputed singers and lectures by scholars..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile thi free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
July 30, 2024
Email: tmuliya@rediffmail.com

1. Swasti Vachan Mantra

Ref: drikpanchang.com

Swasti Vachan Mantra

शान्ति-पाठ से शरीर सब प्रकार से शुद्ध हो जाता है तथा अकल्याण और अशुभ दूर हो जाता है।

1. Mantra-1 (मन्त्र-१)

ॐ आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नो यथा सदामिद्वृधे असन्नप्रायुवो रक्षितारो दिवे-दिवे।।

Om Aa No Bhadrah Kratavo Yantu Vishvatoadabdhaso Aparitasa Udbhidah।
Deva No Yatha Sadamidvridhe Asannaprayuvo Rakshitaro Dive-Dive॥

मन्त्र अर्थ - हमारे पास चारों ओर से ऐंसे कल्याणकारी विचार आते रहें जो किसी से न दबें, उन्हें कहीं से बाधित न किया जा सके एवं अज्ञात विषयों को प्रकट करने वाले हों। प्रगति को न रोकने वाले और सदैव रक्षा में तत्पर देवता प्रतिदिन हमारी वृद्धि के लिए तत्पर रहें।

Mantra Translation - May powers auspicious come to us from every side, never deceived, unhindered, and victorious. That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care.

2. Mantra-2 (मन्त्र-२)

ॐ देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो निवर्तताम्।
देवानां सख्यमुपसेदिमा वयं देवा न आयुः प्रतिरन्तु जीवसे।।

Om Devanam Bhadra Sumatirrijuyatam Devanam Ratirabhi No Nivartatam।
Devanam Sakhyamupasedima Vayam Deva Na Ayuh Pratirantu Jivase॥

मन्त्र अर्थ - यजमान की इच्छा रखनेवाले देवताओं की कल्याणकारिणी श्रेष्ठ बुद्धि सदा हमारे सम्मुख रहे, देवताओं का दान हमें प्राप्त हो, हम देवताओं की मित्रता प्राप्त करें, देवता हमारी आयु को जीने के निमित्त बढ़ायें।

Mantra Translation - May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought, so may the Gods extend our life that we may live.

3. Mantra-3 (मन्त्र-३)

ॐ तान् पूर्वया निविदा हूमहे वयं भगं मित्रमदीतिन्दक्षमस्रिधम्।
अर्यमणं वरुण सोममश्विना सरस्वती नः सुभगामयस्करत्।।

Om Tan Purvaya Nivida Humahe Vayam Bhagam Mitramaditindakshamasridham।
Aryamanam Varuna Somamashvina Saraswati Nah Subhagamayaskarat॥

मन्त्र अर्थ - हम वेदरुप सनातन वाणी के द्वारा अच्युतरुप भग, मित्र, अदिति, प्रजापति, अर्यमण, वरुण, चन्द्रमा और अश्विनीकुमारों का आवाहन करते हैं। ऐश्वर्यमयी सरस्वती महावाणी हमें सब प्रकार का सुख प्रदान करें।

Mantra Translation - We call them hither with a hymn of olden time, Bhaga, the friendly Daksha, Mitra, Aditi, Aryaman, Varuna, Soma, the Ashvins. May Saraswati, auspicious, grant felicity.

4. Mantra-4 (मन्त्र-४)

ॐ तन्नो वातो मयो भुवातु भेषजं तन्माता पृथ्वी तत्पिता द्यौः।
तद् ग्रावाणः सोम-सुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम्।।

Om Tanno Vato Mayo Bhuvatu Bheshajam Tanmata Prithvi Tatpita Dyauh।
Tad Gravanah Soma-Suto Mayobhuvastadashvina Shrinutam Dhishnya Yuvam॥

मन्त्र अर्थ - वायुदेवता हमें सुखकारी औषधियाँ प्राप्त करायें। माता पृथ्वी और पिता स्वर्ग भी हमें सुखकारी औषधियाँ प्रदान करें। सोम का अभिषव करने वाले सुखदाता ग्रावा उस औषधरुप अदृष्ट को प्रकट करें। हे अश्विनी-कुमारो! आप दोनों सबके आधार हैं, हमारी प्रार्थना सुनिये।

Mantra Translation - May Vayu waft to us the felicitous medicament, May Mother Earth, Father Heaven, bring it; May the felicitous Stones distilling Soma secure it. May ye Ashvins with understanding hearken to our prayers.

5. Mantra-5 (मन्त्र-५)

ॐ तमीशानं जगतः तस्थुषस्पतिं धियञ्जिन्वमवसे हूमहे वयम्।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये।।

Om Tamishanam Jagatah Tasthushaspatim Dhiyanjinvamavase Humahe Vayam।
Pusha No Yatha Vedasamasad Vridhe Rakshita Payuradabdhah Swastaye॥

मन्त्र अर्थ - हम स्थावर-जंगम के स्वामी, बुद्धि को सन्तोष देनेवाले रुद्रदेवता का रक्षा के निमित्त आवाहन करते हैं। वैदिक ज्ञान एवं धन की रक्षा करने वाले, पुत्र आदि के पालक, अविनाशी पुष्टि-कर्ता देवता हमारी वृद्धि और कल्याण के निमित्त हों।

Mantra Translation - We worship Him, the Lord of the universe of the inanimate and animate creation, for, He is the blesser of our intellect and our protector. He dispenses life and good among all. Him do we worship, for as He is our preserver and benefactor, so is He our way to bliss and happiness also.

6. Mantra-6 (मन्त्र-६)

ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्व-वेदाः।
स्वस्ति नस्तार्क्ष्योऽरिष्ट-नेमिः स्वस्ति नो बृहस्पतिर्दधातु।।

Om Swasti Na Indro Vriddhashravah Swasti Nah Pusha Vishva-Vedah।
Swasti Nastarkshyoarishta-Nemih Swasti No Brihaspatirdadhatu॥

मन्त्र अर्थ - महती कीर्ति वाले ऐश्वर्यशाली इन्द्र हमारा कल्याण करें, जिसको संसार का विज्ञान और जिसका सब पदार्थों में स्मरण है, सबके पोषणकर्ता वे पूषा (सूर्य) हमारा कल्याण करें। जिनकी चक्रधारा के समान गति को कोई रोक नहीं सकता, वे गरुड़देव हमारा कल्याण करें। वेदवाणी के स्वामी बृहस्पति हमारा कल्याण करें।

Mantra Translation - May Indra who is provided with great speed do well to us, May Pushan who is knower of world do good to us and May Tarkshya who devastates enemies do good to us! May Brihaspati, the Lord of the Vedic knowledge or speech give us spiritual delight got from the light of knowledge and wisdom.

7. Mantra-7 (मन्त्र-७)

ॐ पृषदश्वा मरुतः पृश्निमातरः शुभं यावानो विदथेषु जग्मयः।
अग्नि-जिह्वा मनवः सूर-चक्षसो विश्वे नो देवाऽवसा गमन्निह ।।

Om Prishadashva Marutah Prishnimatarah Shubham Yavano Vidatheshu Jagmayah।
Agni-Jihva Manavah Sura-Chakshaso Vishve No Devavasa Gamanniha॥

मन्त्र अर्थ - चितकबरे वर्ण के घोड़ों वाले, अदिति माता से उत्पन्न, सबका कल्याण करने वाले, यज्ञआलाओं में जाने वाले, अग्निरुपी जिह्वा वाले, सर्वज्ञ, सूर्यरुप नेत्र वाले मरुद्गण और विश्वेदेव देवता हविरुप अन्न को ग्रहण करने के लिये हमारे इस यज्ञ में आयें।

Mantra Translation - The Maruts, sons of Prishni, with spotted steeds, of happy gait, frequenters of sacrifices, the Gods whose tongue is Agni, knowers, radiant as the Sun, May all come hither for our protection.

8. Mantra-8 (मन्त्र-८)

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुव सस्तनूभिर्व्यशेमहि देव-हितं यदायुः।।

Om Bhadram Karnebhih Shrinuyama Deva Bhadram Pashyemakshabhiryajatrah।
Sthirairangaistushtuva Sastanubhirvyashemahi Deva-Hitam Yadayuh॥

मन्त्र अर्थ - हे यजमान के रक्षक देवताओं! हम दृढ अङ्गों वाले शरीर से पुत्र आदि के साथ मिलकर आपकी स्तुति करते हुए कानों से कल्याण की बातें सुनें, नेत्रों से कल्याणमयी वस्तुओं को देखें, देवताओं की उपासना-योग्य आयु को प्राप्त करें।

Mantra Translation - Gods, May we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones. With firm limbs and bodies, May we extolling you attain the term of life appointed by the Gods.

9. Mantra-9 (मन्त्र-९)

ॐ शतमिन्नु शरदोऽन्ति देवा यत्रा नश्चक्राजरसं तनूनां।
पुत्रासो यत्र पितरो भवन्ति मानो मध्या रीरिषतायुर्गन्तो।।

Om Shataminnu Sharadoanti Deva Yatra Nashchakrajarasam Tanunam।
Putraso Yatra Pitaro Bhavanti Mano Madhya Ririshatayurganto॥

मन्त्र अर्थ - हे देवताओं! आप सौ वर्ष की आयु-पर्यन्त हमारे समीप रहें, जिस आयु में हमारे शरीर को जरावस्था प्राप्त हो, जिस आयु में हमारे पुत्र पिता अर्थात् पुत्रवान् बन जाएँ, हमारी उस गमनशील आयु को आपलोग बीच में खण्डित न होने दें।

Mantra Translation - A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay; Within whose space our sons become fathers in turn. Break ye not in the midst our course of fleeting life.

10. Mantra-10 (मन्त्र-१०)

ॐ अदितिद्यौरदितिरन्तरिक्षमदितिः। माता स पिता स पुत्रः।
विश्वेदेवा अदितिः। पञ्च-जनाः अदितिर्जातमदितिर्जनित्वम्।।

Om Aditidyauraditirantarikshamaditih। Mata Sa Pita Sa Putrah।
Vishvedeva Aditih। Pancha-Janah Aditirjatamaditirjanitvam॥

मन्त्र अर्थ - अखण्डित पराशक्ति स्वर्ग है, वही अन्तरिक्ष-रुप है, वही पराशक्ति माता-पिता और पुत्र भी है। समस्त देवता पराशक्ति के ही स्वरुप हैं, अन्त्यज सहित चारों वर्णों के सभी मनुष्य पराशक्तिमय हैं, जो उत्पन्न हो चुका है और जो उत्पन्न होगा, सब पराशक्ति के ही स्वरुप हैं।

Mantra Translation - Aditi is the Heaven, Aditi is mid-air, Aditi is the Mother and the Father and Son. She is all the Gods, She is the five-classed men, Aditi is all that hath been born and shall be born.

11. Mantra-11 (मन्त्र-११)

ॐ द्यौः शान्तिरन्तरिक्ष शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः।
वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्व शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि।।

Om Dyauh Shantirantariksha Shantih Prithivi
Shantirapah Shantiroshadhayah Shantih।
Vanaspatayah Shantirvishvedevah Shantirbrahma Shantih
Sarva Shantih Shantireva Shantih Sa Ma Shantiredhi॥

मन्त्र अर्थ - द्युलोक शान्तिदायक हों, अन्तरिक्ष लोक शान्तिदायक हों, पृथ्वीलोक शान्तिदायक हों। जल, औषधियाँ और वनस्पतियाँ शान्तिदायक हों। सभी देवता, सृष्टि की सभी शक्तियाँ शान्तिदायक हों। ब्रह्म अर्थात महान परमेश्वर हमें शान्ति प्रदान करने वाले हों। उनका दिया हुआ ज्ञान, वेद शान्ति देने वाले हों। सम्पूर्ण चराचर जगत शान्ति पूर्ण हों अर्थात सब जगह शान्ति ही शान्ति हो। ऐसी शान्ति मुझे प्राप्त हो और वह सदा बढ़ती ही रहे। अभिप्राय यह है कि सृष्टि का कण-कण हमें शान्ति प्रदान करने वाला हो। समस्त पर्यावरण ही सुखद व शान्तिप्रद हो।

Mantra Translation - May peace radiate there in the whole sky as well as in the vast ethereal space everywhere. May peace reign all over this earth, in water and in all herbs, trees and creepers. May peace flow over the whole universe. May peace be in the supreme being Brahman. And may there always exist in all peace and peace alone.

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Ref: Wikipedia

स्वस्तिवाचन

भारत की यह प्राचीन परम्परा रही है कि जब कभी भी हम कोई कार्य प्रारम्भ करते है, तो उस समय मंगल की कामना करते हैं।

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः। देवा नोयथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥

अर्थ - हमारे पास चारों ओर से ऐंसे कल्याणकारी विचार आते रहें जो किसी से न दबें, उन्हें कहीं से बाधित न किया जा सके एवं अज्ञात विषयों को प्रकट करने वाले हों। प्रगति को न रोकने वाले और सदैव रक्षा में तत्पर देवता प्रतिदिन हमारी वृद्धि के लिए तत्पर रहें।

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम्। देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥

अर्थ - यजमान की इच्छा रखनेवाले देवताओं की कल्याणकारिणी श्रेष्ठ बुद्धि सदा हमारे सम्मुख रहे, देवताओं का दान हमें प्राप्त हो, हम देवताओं की मित्रता प्राप्त करें, देवता हमारी आयु को जीने के निमित्त बढ़ायें।

तान् पूर्वयानिविदाहूमहे वयंभगं मित्रमदितिं दक्षमस्रिधम्।अर्यमणंवरुणंसोममश्विना सरस्वती नः सुभगा मयस्करत्।।

अर्थ - हम वेदरुप सनातन वाणी के द्वारा अच्युतरुप भग, मित्र, अदिति, प्रजापति, अर्यमण, वरुण, चन्द्रमा और अश्विनीकुमारों का आवाहन करते हैं। ऐश्वर्यमयी सरस्वती महावाणी हमें सब प्रकार का सुख प्रदान करें।

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत् पिता द्यौः। तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम् ॥

अर्थ - वायुदेवता हमें सुखकारी औषधियाँ प्राप्त करायें। माता पृथ्वी और पिता स्वर्ग भी हमें सुखकारी औषधियाँ प्रदान करें। सोम का अभिषव करने वाले सुखदाता ग्रावा उस औषधरुप अदृष्ट को प्रकट करें। हे अश्विनी-कुमारो! आप दोनों सबके आधार हैं, हमारी प्रार्थना सुनिये।

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम्। पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये॥

अर्थ - हम स्थावर-जंगम के स्वामी, बुद्धि को सन्तोष देनेवाले रुद्रदेवता का रक्षा के निमित्त आवाहन करते हैं। वैदिक ज्ञान एवं धन की रक्षा करने वाले, पुत्र आदि के पालक, अविनाशी पुष्टि-कर्ता देवता हमारी वृद्धि और कल्याण के निमित्त हों।

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

अर्थ - महती कीर्ति वाले ऐश्वर्यशाली इन्द्र हमारा कल्याण करें, जिसको संसार का विज्ञान और जिसका सब पदार्थों में स्मरण है, सबके पोषणकर्ता वे पूषा (सूर्य) हमारा कल्याण करें। जिनकी चक्रधारा के समान गति को कोई रोक नहीं सकता, वे गरुड़देव हमारा कल्याण करें। वेदवाणी के स्वामी बृहस्पति हमारा कल्याण करें।

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः।अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥

अर्थ - चितकबरे वर्ण के घोड़ों वाले, अदिति माता से उत्पन्न, सबका कल्याण करने वाले, यज्ञआलाओं में जाने वाले, अग्निरुपी जिह्वा वाले, सर्वज्ञ, सूर्यरुप नेत्र वाले मरुद्गण और विश्वेदेव देवता हविरुप अन्न को ग्रहण करने के लिये हमारे इस यज्ञ में आयें।

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।स्थिरैरंगैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

अर्थ - हे यजमान के रक्षक देवताओं! हम दृढ अंगों वाले शरीर से पुत्र आदि के साथ मिलकर आपकी स्तुति करते हुए कानों से कल्याण की बातें सुनें, नेत्रों से कल्याणमयी वस्तुओं को देखें, देवताओं की उपासना-योग्य आयु को प्राप्त करें।

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम।पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥

अर्थ - हे देवताओं! आप सौ वर्ष की आयु-पर्यन्त हमारे समीप रहें, जिस आयु में हमारे शरीर को जरावस्था प्राप्त हो, जिस आयु में हमारे पुत्र पिता अर्थात् पुत्रवान् बन जाएँ, हमारी उस गमनशील आयु को आपलोग बीच में खण्डित न होने दें।

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।विश्वेदेवा अदितिः पंचजना अदितिर्जातमदितिर्जनित्वम॥

अर्थ - अखण्डित पराशक्ति स्वर्ग है, वही अन्तरिक्ष-रुप है, वही पराशक्ति माता-पिता और पुत्र भी है। समस्त देवता पराशक्ति के ही स्वरुप हैं, अन्त्यज सहित चारों वर्णों के सभी मनुष्य पराशक्तिमय हैं, जो उत्पन्न हो चुका है और जो उत्पन्न होगा, सब पराशक्ति के ही स्वरुप हैं।

ॐ द्यौ*:* शान्तिरन्तरिक्षँ शान्ति*:,* पृथ्वी शान्तिराप*:* शान्तिरोषधय*:* शान्ति*:*। वनस्पतय*:* शान्तिर्विश्वे देवा*:* शान्तिर्ब्रह्म शान्ति*:,* सर्वं शान्ति*:,* शान्तिरेव शान्ति*:,* सा मा शान्तिरेधि॥ ॐ शान्ति*:* शान्ति*:* शान्ति*:*॥

अर्थ - द्युलोक शान्तिदायक हों, अन्तरिक्ष लोक शान्तिदायक हों, पृथ्वीलोक शान्तिदायक हों। जल, औषधियाँ और वनस्पतियाँ शान्तिदायक हों। सभी देवता, सृष्टि की सभी शक्तियाँ शान्तिदायक हों। ब्रह्म अर्थात महान परमेश्वर हमें शान्ति प्रदान करने वाले हों। उनका दिया हुआ ज्ञान, वेद शान्ति देने वाले हों। सम्पूर्ण चराचर जगत शान्ति पूर्ण हों अर्थात सब जगह शान्ति ही शान्ति हो। ऐसी शान्ति मुझे प्राप्त हो और वह सदा बढ़ती ही रहे। अभिप्राय यह है कि सृष्टि का कण-कण हमें शान्ति प्रदान करने वाला हो। समस्त पर्यावरण ही सुखद व शान्तिप्रद हो।

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Ref: eastrohelp.com

Sampurn Swasti Vachan Mantra (Shanti Patha Mantra)

|ॐ आनोभद्रा: क्रतवो यन्तु विस्वतो
दब्धासो अपरीतास उद्भिद:।

देवानो यथा सदमिद वृधे
असन्नप्रायुवो रक्षितारो दिवे दिवे।।

देवानां भद्रा सुमतिर्रिजुयताम देवाना
ग्वंग रातिरभि नो निवार्ताताम।

देवानां ग्वंग सख्यमुपसेदिमा वयम
देवान आयु: प्रतिरन्तु जीवसे।।

तान पूर्वया निविदा हूमहे वयम
भगं मित्र मदितिम दक्षमस्रिधम।

अर्यमणं वरुण ग्वंग सोममस्विना
सरस्वती न: सुभगा मयस्करत ।।

तन्नोवातो मयोभूवातु भेषजं
तन्नमाता पृथिवी तत्पिता द्यौ: ।

तदग्रावान: सोमसुतो मयोभूवस्त
दस्विना श्रुनुतं धिष्ण्या युवं ।।

तमीशानं जगतस्तस्थुखसपतिं
धियंजिन्वमवसे हूमहे वयम ।

पूषा नो यथा वेद सामसद वृधे
रक्षिता पायुरदब्ध: स्वस्तये ।।

स्वस्ति न इन्द्रो वृद्ध श्रवा:
स्वस्ति न पूषा विस्ववेदा: ।

स्वस्ति नस्ताक्ष्र्यो अरिष्टनेमि:
स्वस्ति नो वृहस्पति दधातु।।

पृषदश्वा मरुत: प्रिश्निमातर:
शुभं यावानो विदथेषु जग्मय:।

अग्निजिह्वा मनव: सूरचक्षसो
विश्वे नो देवा अवसागमन्निह।।

भद्रं कर्णेभि: शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवा ग्वंग सस्तनू
भिर्व्यशेमहि देवहितं यदायु:।।

शतमिन्नु शरदो अन्ति देवा
यत्रा नश्चक्रा जरसं तनूनाम् ।

पुत्रासो यत्र पितरो भवन्ति
मानो मध्या रीरिषतायुर्गन्तो:।।

अदितिर्द्यौरदितिरन्तरिक्ष्म
दितिर्माता स पिता स पुत्र:।विश्वेदेवा अदिति: पञ्चजना
अदितिर्जातमदितिर्जनित्वम् ।।

द्यौ: शान्ति रन्तरिक्ष् ग्वंग शान्ति: पृथिवी
शान्ति राप: शान्ति रोषधय: शान्ति:।

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Ref: Sunderkand.online

Swasti Vachan Mantra - meaning and its explanation

3 March 2024 by sunderkand.online

The complete Swasti Vachan Mantra is a sacred and auspicious mantra in Hinduism which is recited at the beginning of marriages, pujas, yagnas and other auspicious events. This mantra is dedicated to Lord Ganesha, Goddess Saraswati, and other deities and prays for their blessings and success. Swasti Vachan can consist of several mantras, which are in Sanskrit and each of these has its own specific meaning and significance.

The exact Swasti Vachan mantra may vary depending on regional traditions and practices. Therefore, if you are looking for a specific Swasti Vachan mantra, it is suggested that you

contact a Pandit or religious guru according to your cultural and regional traditions. They can provide you with the most suitable and traditional Swasti Vachan mantra.

OM Svasti na Indra Vrdhashravah.

May the sun , the universal Vedas, bless us .

Good luck to us, Tarkshya, Arishtanemi.

May Bṛhaspati bestow all auspiciousness upon us.

ॐ peace, peace , peace .

This mantra is one of the Vedic hymns that wish for prosperity, well-being and peace. Its literal meaning and interpretation is as follows:

- **Om Swasti Na Indrao Vriddhashravaah:** This portion prays that Lord Indra, who is the symbol of valour and strength and whose fame is increasing, may grant us Swasti (well-being).
- **Swasti nah pusha vishva vedaah:** In this verse a prayer is offered to lord Pusha, who is the nourisher of knowledge and the universe, may he grant us well being.
- **Swasti Nastarksyo Arishtanemi:** Here, well-being is sought from Garuda, who is called Tarkshya, the vehicle of Vishnu, whose Nemi (wheel) is Arishta (indestructible).
- **Swasti no Brihaspatirddhatu:** Brihaspati, the teacher of the gods and the symbol of knowledge and wisdom, is prayed to grant us Swasti.
- **Om Shanti: Shanti: Shanti:** It means “peace, peace, peace.” It is repeated three times to establish peace on the primal, metaphysical, and metadivine levels.

Thus, this mantra wishes for both material and spiritual well-being, as well as prays for peace in the three worlds. It reminds us of the importance of living in harmony and balance with all elements of nature and the universe.

Method of chanting Swastika Mantra

The Swastika mantra can be chanted to bring peace, prosperity and positivity in your spiritual life. Here is a general method you can follow to chant the Swastika mantra:

1. **Choosing a place: Choose a** quiet and sacred place where you can meditate without any disturbance. This could be a special corner of your home, a prayer room, or a quiet outdoor space.

2. **Cleanliness:** Before chanting, take a bath and wear clean clothes. This will help purify your mind and body.
3. **Asana:** Sit in a comfortable posture. You can sit in lotus posture, sukhasana or any posture in which you feel comfortable. Keep your spine straight.
4. **Initial meditation:** Calm your mind by taking deep breaths for a few minutes. Calm your mind and remove all external worries.
5. **Sankalpa:** Take a resolution for your Jaap in mind or verbally. Sankalpa should mention the purpose of your Jaap.
6. **Mantra Jaap:** Now, start chanting the Swastika mantra slowly and with concentration. You can repeat it mentally or slowly verbally. The number of Jaap is usually 108 or its multiples, such as 216, 324, etc. You can use a rosary for this.
7. **Meditation and dedication:** After chanting the mantra, sit in meditation for some time and feel the divine energy that you have attracted through the chant. Surrender yourself to that energy.
8. **Conclusion:** Finally, with your hands folded and a feeling of gratitude in your heart, give thanks to conclude this meditation session.

This method can help you chant Swastika Mantra. With regular practice, you will experience its benefits.

Benefits of Swastika Mantra

Swastika mantras, also known as Swasti Vachan mantras, have many benefits. These mantras not only bring positive energy and peace in a person's life, but also have a positive effect on many other aspects. Here are some of the main benefits:

1. **Mental peace:** Chanting the Swastika Mantra brings peace to the mind. It helps in relieving anxiety, stress, and depression.
2. **Positive Energy:** Chanting this mantra spreads positive energy in the surrounding environment, thereby reducing negativity.
3. **Success and Prosperity:** Chanting the Swastika Mantra is believed to bring success in work and prosperity in life. It helps a person in their endeavors.
4. **Defence and Protection:** This mantra helps protect a person from evil forces and negative influences, making them feel more secure and protected.
5. **Physical and mental health:** Regular chanting of the Swastika Mantra can be helpful in improving physical and mental health, such as better sleep and energy levels.
6. **Spiritual growth :** Chanting the Swastika Mantra helps in spiritual growth. It helps a person reach higher levels of consciousness and helps establish a connection with divine energies.

What is the Swastivachana Mantra?

Swasti Vachan Mantra is a sacred and auspicious mantra in Hinduism, which is recited at the beginning of marriages, pujas, yagnas and other auspicious events. It is dedicated to Lord Ganesha, Goddess Saraswati and other deities and prays for their blessings for success.

How is the Swastivachana Mantra practised^?

Mantra chanting is done in a quiet and sacred place, after taking a bath and wearing clean clothes. Sitting in a comfortable posture, one begins by taking deep breaths to calm the mind, making a resolution for the chant, and then chanting the mantra, usually 108 times or in multiples of it, using a rosary for counting.

What are the benefits of chanting Swasti Vachan Mantra?

Chanting mantras brings mental peace, positive energy, success, protection, and improves physical and mental health. It also aids in spiritual advancement, helping a person reach higher levels of consciousness.

How does the Swasti Vachan Mantra promote peace?

The mantra ends with “Om Shanti: Shanti: Shanti:”, which symbolises the wish for peace on the spiritual, physical, and divine levels, emphasising the importance of harmony and balance with all elements of nature and the universe.

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Ref: hinduwebsite.com

The Concept of Swasti or Wellbeing in Hinduism

By Jayaram V

A Vedic Prayer of Swasti:

Aum, bhadram karnebhih srunuyāma devāh || Bhadram pasyema aksabhir yajatrāh || Sthirair angais tustuvām sastanūbhih || Vvyasema devahitam yadāyuh || Swasti na indro vridhasravāh || Swasti nah pūsā viswavedāh || Swasti nastārksyo aristanemih|| Swasti no brihaspatir dadhātu || Aum, santih, santih, santih ||

Meaning: Aum! May our ears hear what is good and auspicious. May our eyes see what is good and auspicious. For the sake of gods, may we fully live the ordained span of our lives with good health and strength. May Indra who is extolled in the Vedas, Pusan, the lord of the world, Tarksya, who saves us from harm, Brihaspati who fosters our intelligence grant us prosperity as we are engaged in the study of the scriptures and the practice of truths in them. Aum peace here, peace above and peace all around

Swasti is a benediction or a blessing seeking the Wellbeing of people and places. It is a declaration of faith in God and in soul. One may use it to invite peace and Wellbeing or drive away negative and destructive forces. It is a standard, spiritual expression, which is used in social interactions and religious congregations to express one's good intentions or positive feelings. Besides, it is also good karma for the mind and speech.

Elders may use it to bless the younger ones wishing for their welfare. Teachers may use it to bless their students for success, or the priests may use it to bless the hosts of the sacrifice for their generosity and commitment to Dharma. Priests may sing the glories of gods and seek their blessings. Swasti exemplifies auspicious speech and the purity of intention. It symbolises sacrifice as a way of life through the use of speech.

The word is also used as a greeting to begin a conversation or a discourse, or to end it. Any good speech or utterance of positive words constitutes swasti. It is also a remembrance or acknowledgement of the Supreme Being who is inherent in all creation and within oneself, and who is responsible for upholding Dharma and for the order and regularity of the existence itself.

Swa means one’s own, belonging to oneself, innate, inherent, natural and inborn. It is also a reference to the soul. Asthi means present, what is, existing and being. Therefore, swasthi (svasti) means self-existence, the fact that one is alive and awake. In Sanskrit, swasti is used as an affirmation, blessing or declaration, meaning, “may you be good,” “maybe it good.”

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YouTube Videos

Swasti vachaka shloka from Prasanthinilayam (1min):

https://youtu.be/yX5fWHB4D74?si=EL0nYZ-E9pbrYHRb

Swasti vachan: https://youtube.com/shorts/h5iOGwHF3ss?si=lKXfO6yLrfx4M86m

Swasti vachan - complete (13 min):

https://youtu.be/tr8Us5YemGc?si=tpjGFpvvamd5omo6

Swasti vachan (10 min): https://youtu.be/xpoPkXGQh4o?si=WkNovJtJlh6CZ1Bl

Swasti vachan mantra - with swara::

https://youtube.com/shorts/1Ruez7zT1dA?si=d-y5WkSF3GTUQLKG

Swasti mantra: https://youtube.com/shorts/yaL-zV4Q9eo?si=mnNG38XvkgY2FMr3

Swasti vachan: https://youtube.com/shorts/8otcL09jCsw?si=QrARZnRsgI16QaxZ

Swasti mantra: https://youtube.com/shorts/Bh5gmYQSg_Q?si=x71nixKLX90sFVBi

Swasti vachan: https://youtube.com/shorts/WtxQYnWPPZQ?si=8iTasw3OhXIZmu8D

Swasti vachan (3 min): https://youtu.be/bbwN-TPMEXc?si=FqJAlfVOMbhrx_Xg

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2. MANTRA PUSHPAM

Ref: vignanam.org

मंत्र पुष्पम्

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरंगै□स्तुष्टुवाग्ंसस्तनूभिः । व्यशेम देवहितं-यँदायुः ॥ स्वस्ति न इंद्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वस्तिनस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शांतिः शांतिः शांतिः ॥

योऽपां पुष्पं-वेँद पुष्पवान् प्रजावा□न् पशुमान् भवति । चंद्रमा वा अपां पुष्पम्□ । पुष्पवान् प्रजावा□न् पशुमान् भवति । य एवं-वेँद । योऽपामायतनं-वेँद । आयतनवान् भवति ।

अग्निर्वा अपामायतनम् । आयतनवान् भवति । यो□ऽग्नेरायतनं-वेँद । आयतनवान् भवति । आपोवा अग्नेरायतनम् । आयतनवान् भवति । य एवं-वेँद । योऽपामायतनं-वेँद । आयतनवान् भवति ।

वायुर्वा अपामायतनम् । आयतनवान् भवति । यो वायोरायतनं-वेँद । आयतनवान् भवति । आपो वै वायोरायतनम् । आयतनवान् भवति । य एवं-वेँद । योऽपामायतनं-वेँद । आयतनवान् भवति ।

असौ वै तपन्नपामायतनम् । आयतनवान् भवति । योऽमुष्यतपत आयतनं-वेँद । आयतनवान् भवति । आपो वा अमुष्यतपत आयतनम् ।आयतनवान् भवति । य एवं-वेँद । योऽपामायतनं-वेँद । आयतनवान् भवति ।

चंद्रमा वा अपामायतनम् । आयतनवान् भवति । यश्चंद्रमस आयतनं-वेँद । आयतनवान् भवति । आपो वै चंद्रमस आयतनम् । आयतनवान् भवति । य एवं-वेँद । योऽपामायतनं-वेँद । आयतनवान् भवति ।

नक्षत्राणि वा अपामायतनम् । आयतनवान् भवति । यो नक्षत्राणामायतनं-वेँद । आयतनवान् भवति । आपो वै नक्षत्राणामायतनम् । आयतनवान् भवति । य एवं-वेँद । योऽपामायतनं-वेँद । आयतनवान् भवति ।

पर्जन्यो वा अपामायतनम् । आयतनवान् भवति । यः पर्जन्यस्यायतनं-वेँद । आयतनवान् भवति । आपो वै पर्जन्यस्यायतनम् । आयतनवान् भवति । य एवं-वेँद । योऽपामायतनं-वेँद । आयतनवान् भवति ।

संवँत्सरो वा अपामायतनम् । आयतनवान् भवति । यः संवँत्सरस्यायतनं-वेँद । आयतनवान् भवति । आपो वै संवँत्सरस्यायतनम् । आयतनवान् भवति । य एवं-वेँद । यो□ऽप्सु नावं प्रतिष्ठितां-वेँद । प्रत्येव तिष्ठति ।

ॐ राजाधिराजाय प्रसह्य साहिने□ । नमो वयं-वैँ□श्रवणाय कुर्महे । स मे कामान् काम कामाय मह्यम□ । कामेश्वरो वै□श्रवणो ददातु । कुबेराय वैश्रवणाय । महाराजाय नमः ।

ॐ□ तद्ब्रह्म । ॐ□ तद्वायुः । ॐ□ तदात्मा ।
ॐ□ तथ्सत्यम् । ॐ□ तत्सर्वम्□ । ॐ□ तत्पुरोर्नमः ॥

अंतश्चरति भूतेषु गुहायां-विँश्वमूर्तिषु ।
त्वं-यँज्ञस्त्वं-वँषट्कारस्त्व-मिंद्रस्त्वग्ं
रुद्रस्त्वं-विँष्णुस्त्वं ब्रह्मत्वं प्रजापतिः ।
त्वं तदाप आपो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ।

ईशानस्सर्व विद्यानामीश्वरस्सर्वभूतानां
ब्रह्माधिपति-ब्रह्मणोऽधिपति-ब्रह्मा शिवो मे अस्तु सदाशिवोम् ।

तद्विष्णोः परमं पदगं् सदा पश्यंति सूरयः । दिवीव चक्षुरातंतम् । तद्विप्रासो विपन्यवौ जागृवागं् सस्समिंधते । विष्नोर्यत्परमं पदम् ।

ऋतगं् सत्यं परं ब्रह्म पुरुष कृष्णपिंगलम् ।
ऊर्ध्वरेतं-विँरूपाक्षं-विँश्वरूपाय वै नमो नमः ॥

ॐ नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥

ॐ शांतिः शांतिः शांतिः ।

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Ref: periva.proboards.com

Mantrapuṣpam - free translation

OM SRI GURUPYO NAMAHA:,RESPECTFUL PRANAMS TO SRI KANCHI MAHA PERIVA

Mantrapuṣpam - Free Translation

yo'pāṃ puṣpaṃ veda |
puṣpavān prajāvan paśumān bhavati |
candramā vā apāṃ puṣpam |
puṣpavān prajavān paśumān bhavati |
ya evaṃ veda |
yo'pām-āyatanaṃ veda |
āyatanavān bhavati || 1||

He who knows/understands the flowers of water,
He becomes the possessor of flowers, children and cattle.
Moon is indeed the flower of the water,
He becomes the possessor of flowers, children and cattle.
He who knows this,
He who knows the source of water,
(He) becomes established in himself. (1)

agnir-vā apām-āyatanam |
āyatanavān bhavati |
yo'gner-āyatanaṃ veda |
āyatanavān bhavati |
apo vā agner-āyatanam |
āyatanavān bhavati |
ya evaṃ veda |
yo'pām-āyatanaṃ veda |
āyatanavān bhavati ||2||

Fire indeed is the source (basis) of water,
(He) becomes established in himself,
He, who knows the basis of fire.
(He) becomes established in himself.
Water indeed is the source (basis) of fire,
(He) becomes established in himself.
He who knows this,
He who knows the source of water,
(He) becomes established in himself. (2)

vāyur-va apām-āyatanam |
āyatanavān bhavati |
yo vvyor-āyatanaṃ veda |
āyatanavān bhavati |
āpo vai vāyor-āyatanam |
āyatanavān bhavati |
ya evaṃ veda |
yo'pām-āyatanaṃ veda |
āyatanavan bhavati ||3||

Air indeed is the source of water,
(He) becomes established in himself,
He who knows the basis of air.
(He) becomes established in himself.
Water indeed is the source of air,
(He) becomes established in himself.
He who knows this,
He who knows the source (basis) of water,
(He) becomes established in himself. (3)

asau vai tapann-apām-āyatanam |
āyatanavān bhavati |
yo'muṣya tapata āyatanaṃ veda |
āyatanavān bhavati |
āpo vā amuñya tapata āyatanam |
āyatanavān bhavati |
ya evaṃ veda |
yo'pām-āyatanaṃ veda |
āyatanavān bhavati ||4||

Scorching sun is the source of water,
(He) becomes established in himself,
He who knows the source /basis of scorching sun,
(He) becomes established in himself.
Water is the source of scorching sun,
(He) becomes established in himself.
He who knows this,
He who knows the source/basis of water,
(He) becomes established in himself. (4)

candramā vā apām-āyatnam |
āyatanavān bhavati |
yaçcandramasa āyatanaṃ veda |
āyatanavān bhavati |
āpo vai candramasa āyatanam |
āyatanavān bhavati |
ya evaṃ veda |
yo'pām-āyatanaṃ veda |
āyatanavān bhavati ||5||

Moon indeed is the source of water,
(He) becomes established in himself,
He who knows the source/basis of moon.
(He) becomes established in himself.
Water is the source/basis of moon,
(He) becomes established in himself.
He who knows this,
He who knows the source/basis of water,
(He) becomes established in himself. (5)

nakṣtrāṇi vā apām āyatanam |
āyatanavān bhavati |
yo nakṣatrāṇam āyatanaṃ veda |
āyatanavān bhavati |
āpo vai nakṣatrāṇām āyatanam |
āyatanavān bhavati |
ya evaṃ veda |
yo'pām-āyatanaṃ veda |
āyatanavān bhavati ||6||

Stars are indeed the source of water,
(He) becomes established in himself,
He who knows the source/basis of stars.
(He) becomes established in himself.
Water indeed is the source of stars,
(He) becomes established in himself.
He who knows this,
He who knows the source/basis of water,
(He) becomes established in himself. (6)

parjanyo vā apām-āyatanam |
āyatanavān bhavati |
yaḥ parjanyasyāyatnaṃ veda |
āyatanavān bhavati |
āpo vai parjanyasyāyatanam |
āyatanavān bhavati |
ya evaṃ veda |
yo'pām āyatanaṃ veda |
āyatanavān bhavati ||7||

Clouds indeed are the source of water,
(He) becomes established in himself,
He who knows the source/basis of clouds,
(He) becomes established in himself.
Water is indeed the source of clouds, (mutual?)
(He) becomes established in himself.
He who knows this,
He who knows the source of water,
(He) becomes established in himself. (7)

saṃvatsaro vā apām-āyatanam |
āyatavān bhavati |
yas-saṃvatsarasyāyatanaṃ veda |
āyatavān bhavati |
āpo vai saṃvatsarasyāyatanam |
āyatanavān bhavati |
ya evaṃ veda |
yo'psu nāvaṃ pratiṣṭhitāṃ veda |
pratyeva tiṣṭhati ||8||

Rainy season (Year) is indeed the source of water,
(He) becomes established in himself,
He who knows the source/basis of rainy season/year,
(He) becomes established in himself.
Water is the source/basis of rainy season/year,
(He) becomes established in himself.
He who knows this,
He who knows that there is a raft is available,
Becomes established in that raft. (8)

www.youtube.com/watch?v=sFemR1eLd5s

SRI KANCHI MAHA PERIVA THIRUVADIGAL CHARANAM

Ref: sssmediacentre.org

THE MANTRAS OF MANTRAPUSHPAM – MULTIFAITH AND MULTIDIMENSIONAL

Heart2Heart - Radio Sai listeners' journal, Volume 4, September 2006

Om Ganeshaya Namaha | Saraswatyai Namaha | Sri Gurubhyo Namaha | Harihi Om |

Swami continues to emphasise the need for all the people across the world to learn the Vedas and apply their principles to life. He has reiterated that the Vedas are meant for everyone irrespective of whatever caste, creed, and community they may belong to. These statements trigger questions in the rational mind such as;

- **why does the Lord reincarnate to propagate the awareness and practical implementation of the Vedas?**

- how do the Vedic Hymns transcend the commonly perceived notion of their association to Hinduism and also be applicable to all other religions?

This article is a humble attempt to contemplate on these questions and the insightful revelations that were conceived with Bhagawan's Divine inspiration and grace.

A general belief exists that Vedas are pertinent to the Hindu Religion since they were conceived in the language Sanskrit or *Samskritam* (in correct pronunciation). "When I expressed my inability to understand and chant Vedas as I do not know this language, Bhagawan chided me (in a dream) and mentioned that Samskritam is not a language and the meaning of the hymns is understood only by the depth of one's own contemplation and practice," says Sekhar Boddupalli, a Sai devotee from San Jose, USA and then goes on to explain how Bhagawan beautifully unravelled the universal message of the Vedas. He continues,

"**He unfolded a deeper and significant meaning for Samskritam: *Kritam* means 'to do' and *Samyak* meaning 'in unity'. *Samskritam* is hence not a language; it is an awareness of the self revealed by practice with the unity of thought, word, and deed. *Sruthi* (intent and active listening) and *Smruthi* (active practice) thus became the basis of Veda Dharma (a way of life) and its propagation for time eternal**

VEDA contains four letters that signify the most important aspects of practical spiritual life: **V**alues, **E**ducare, **D**evotion, and **A**wareness. These four represent the quintessential Vedic message. Unvarying practice of the Human Values with a constant quest to Know the Self (Educare), and endless adoration of the all pervading Supreme Lord (Devotion or Bhakti) leads to constant integrated Awareness (Prajnanam). Interestingly, switching the letter V and D in VEDA makes it DEVA (meaning God in Sanskrit). Hence, VEDA and DEVA are the reflections of each other; DEVA the primary focus in a religious context and VEDA, a primary focus in a spiritual context, both leading to the same target of Self-Realisation.

Veda Mantras are beyond the perceptual plane of imagination. Abundant with symbolic and cryptic messages they unravel the interconnection of various aspects of creation to the supreme consciousness. The *Mantrapushpam* is a popular Vedic Hymn that declares the truth of creation. The chant repeatedly uses the words; Apaha, Pushpam, and Veda, as follows:

Yopam Push pam Veda | Pushpavan Prajavan Pasuman Bhavati | Chandramaava Apam Pushpam |

Puspavan Prajavan Pasuman Bhavati | Ya Evam Veda | Yopamayatanam Veda | Ayatanavan Bhavati |

The above hymn, from a literal standpoint, would mean that the one who understands the flowers (Pushpa) of waters (Apaha) and its relationship to the moon (Chandra) will reach the highest abode. According to Bhagawan Baba, *Apaha* (the waters of Life) is Love. Contemplating on the *Mantrapushpam* with Love substituted for *Apaha* unfolds a deeper and significant meaning: **the one who understands the inner significance (Pushpa) of Love (Apaha) and its relationship to the mind (Chandra) will reach the highest abode.** This mantra points the way beyond the confines of religion to universal human experience which the remainder of this article will expand upon.

Mantrapushpam's Relationship to World Religions

The Mantrapushpam elucidates several aspects of creation which are the basis for several religious faiths. **In fact, this article will show you how Mantrapushpam relates to all the religions represented in the Sarva Dharma Symbol, which depicts the essence of Bhagavan's Universal Love.** We first look at the religion founded by Zoroastra.

Zoroastrianism

The second stanza of Mantrapushpam says -

Agnirva Apamaayatanam | Ayatanavaan Bhavati |Yo Agner Ayatanam Veda |

Ayatanavaan Bhavati | Apova Agner Ayatanam | Ayatanavaan Bhavati |

This verse means the one who understands the significance of the sacrificial fire reaches the highest abode. 'Agni' means fire. The fundamental basis of Zoroastrianism is the sacrificial fire.

Bhagavan tells us that the spiritual meaning of the sacred fire of Zoroastrianism is: **'Offer all bitterness in the sacred fire and emerge grand, great, and godly'.** Here is a sacred chant from the Zoroastrian scriptures -

mazdâ at môye vahishtâ sravâoschâ shodhanâchâ vavochâ tâ-tû vohû manandahâ

ashâchâ ishuudem ratûtô xshmâkâ xshathrâ ahurâ fershêm vasnâ haishyêm dâo aham.

Which means:

"And in response to my request in praises,

Wise One, tell me now the best words and deeds through good mind.

Make life truly renovated with Your sovereignty as You wish. "

Next, we have three lines following the second stanza of Mantrapushpam which are repeated many times in the hymn -

Ya Evam Veda | Yopamayatanam Veda | Ayatanavan Bhavati |

Which means: “This is all that needs to be known. The one who is illumined by Love attains the highest abode.”

Christianity

Now we present the fourth stanza of Mantrapushpam, which can be taken to relate to Christianity in the following way:

Asouvaitapann Apamaayatanam | Ayatanavaan Bhavati | Yo(a)mushyatapata Ayatanam Veda |

Ayatanavaan Bhavati | Apovaa Amushayatapata Ayatanam | Ayatanavaan Bhavati |

“Asouvaitapannaha” means the scorching sun. The Cross is symbolic of the pain and suffering of the scorching sun.

Annihilation of the ego and the body consciousness on the cross is the essence of Christianity.

The Love of Jesus for his fellow beings aids us in conquering body consciousness.

This verse means the one who understands the interconnection between Love and the ‘Annihilation of the Ego’ reaches the supreme abode.

Bhagavan tells us that the spiritual meaning of the cross is: **‘Cut the “I” feeling clean across and let your ego die on the cross to endow on you eternity.’**

Here are two sublime hymns from the Christian tradition -

Kyrie Eleison Kyrie Eleison |Christe Eleison Christe Eleisonm | Kyrie Eleison Kyrie Eleison |

Which means, *"Lord have mercy on us. Christ have mercy on us."*

And the second hymn:

Sing Hallelujah to Our Lord, Sing Hallelujah to Our Lord,

Sing Hallelujah, Sing Hallelujah, Sing Hallelujah to Our Lord

Again, the common refrain of Mantrapushpam -

Ya Evam Veda | Yopamayatanam Veda | Ayatanavan Bhavati |

This is all that needs to be known. The one who is illumined by Love attains the highest abode."

Islam

The next stanza in Mantrapushpam, can be interpreted to relate to the religion of Islam. It states the following-

Chandramava Apamaayatanam | Ayatanavaan Bhavati | YasChandramasa Ayatanam Veda |

Ayatanavaan Bhavati | Apovai Chandramasa Ayatanam | Ayatanavaan Bhavati |

“Chandra” means the moon. The changes of the moon are interconnected to vagaries of the mind.

Fixing the mind that is filled with Love on the supreme Lord captures the spirit of Islam.

Thus this verse means the one who understands the connection between the mind of fixed faith and Love reaches the highest abode.

Bhagavan has given us the meaning of the crescent and moon symbol of Islam as: ‘**Be like the star which never wavers from the crescent but is steady in fixed faith.’**

And here are very elevating chants from the Koran -

***BismiAllahi rrahmani rraheem* | *Qulahuwa Allahu ahad* | *Allahu ssamad* | *Lam yallid* |**

Balam yullad* | *Lam yaku llahu* | *Kufuwan ahad

Which means: *"*In the Name of Allah, the Caring and Kind. Tell everyone: 'He is One God; Allah, Who is forever. He doesn't have children and He was never born, and there is nothing the same as Him."

Followed by this beautiful song:

Let My Heart Reflect Thy Light Lord

As the Moon Reflects the Light of the Sun In Love Always In Love

Hu Allah Allah Hu Allah Hu Allah Allah Hu

And again the common refrain of Mantrapushpam -

Ya Evam Veda | Yopamayatanam Veda | Ayatanavan Bhavati |

“This is all that needs to be known. The one who is illumined by Love attains the highest abode. **"**

Judaism

The subsequent stanza in Mantrapushpam can be understood to relate to the Jewish faith. It says -

Nakshatraniva Apamaayatanam | Ayatanavaan Bhavati | Yo Nakshatranam Ayatanam Veda |

Ayatanavaan Bhavati | Apovai Nakshatranaam Ayatanam | Ayatanavaan Bhavati |

“Nakshatram” means star. The Star is symbolic of the all pervading consciousness and the soul of Judaism. Thus this verse means the one who recognizes the grandeur of the omniscient, omnipresent and omnipotent Loving Lord reaches the highest abode.

Bhagavan tells us that the meaning of the Jewish star is: **‘Trust in God who rules over all six directions (east, west, north, south, up & down) symbolized by the six points of the star.’**

Here is a chant extolling the Lord in Hebrew -

Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu,
A-do-nai E-chad.
Ba-ruch sheim k'vod
mal-chu-to l'o-lam va-ed

Hear, Israel, the Lord is our God,
the Lord is One.
Blessed be the Name of
His glorious kingdom for ever and ever

I’v du Hashem B'simcha (4x)
Come and serve the Holy One with joy (4x)
Yi dy da dy dy Yi dy da dy dy dy | Yi dy da dy dy Yi dy dy
Yi dy da dy dy Yi dy da dy dy dy | Yi da dy dy dy dy dy

The eternal message of Mantrapushpam again -

Ya Evam Veda | Yopamayatanam Veda | Ayatanavan Bhavati |

“This is all that needs to be known. The one who is illumined by Love attains the highest abode. **"**

Buddhism

Now we look at the last stanza of Mantrapushpam, which can be taken to concern the Buddhist religion. It is as follows:

Samvatsarova Apamaayatanam | Ayatanavaan Bhavati | Yah Samvatsarasya Ayatanam Veda |

Ayatanavaan Bhavati | Apovai Samvatsarasyaya Ayatanam | Ayatanavaan Bhavati |

“Samvatara” (Year) represents time. The Buddhist wheel is symbolic of the Dharma which is related to the time of cause and consequence.

Love in action is Dharma which is beyond time. So this verse means the one who understands the interrelationship between Love and Time (Action) attains the highest abode.

Bhagavan has given us the spiritual meaning of the Buddhist wheel as follows: **‘Remember the wheel of cause and consequence and the wheel of dharma that rights them all.**

And here is the prayer of the Three Refuges which all Buddhists chant regularly -

Buddham Saranam Gacchâmi.

Dhammam Saranam Gacchâmi.

Sangham Saranam Gacchâmi

Which means:

"I go to the Buddha as my refuge. I go to the Dhamma - His Doctrine, as my refuge. I go to the Sangha - His Holy Order, as my Refuge."

And now, one of the most sacred chants of Buddhism -

Om Mane Padme Hum

Which means:

“Behold, the Jewel in the Lotus.”

The eternal message of Mantrapushpam follows again -

Ya Evam Veda | Yopamayatanam Veda | Ayatanavan Bhavati |

“This is all that needs to be known. The one who is illumined by Love attains the highest abode. **"**

Hinduism

The last three lines of Mantrapushpam can be related to Hinduism which say–

Ya Evam Veda | Yoapsunavam Pratishithitam Veda | Pratyevatishtathi

“This is all there is to know. The one who knows this is stable like a boat on the ocean of Love. He will be able to know the self that Is all there is to know.”

The sound of creation and beginning of knowledge is ‘Om’. And Bhagawan says,

“Listen to the primeval Pranava resounding in your heart as well as in the heart of the Universe.”

It is said in the Vedas *Ekam Sath Vipra Bahudha Vadanthi* which means “The Truth is One and the Wise Call it by Many Names.”

What we can understand in this thought-provoking article, which spans the centuries and synthesises centuries of religious ideas, is that the various faiths express the same immortal message of the ‘love and righteousness’ of the Lord in diverse ways through culturally specific traditions. The message of the more recent religions is in no way different to the most ancient of scriptures, the Vedas. **And Swami, the great synthesizer of the ancient and modern spiritual paths is showing us that truly “There is only one religion and that is the religion of love.”**

“Om Shanthi Shanthi Shanthihi!”

Let there be Peace, Peace, Peace.

Ref: connectsciencetodivinity.blogspot.com

April 9, 2015

Mantra Pushpam - Chants From The Yajurveda With Meanings

Almost all of us would have heard the famous Vedic verse "Ayathanavan Bhavati". This verse comes in "Mantra Pushpam" - A Vedic chanting, which is considered as the flower of vedic chants. To give a quick intro, this Mantra is found in "Taithreeya Aranyakam" of Yajurveda. Like all other Vedic Mantras, "Mantra Pushpam" also gives a simple meaning at the outset, but more deeper meanings when you ponder over and over. It talks about the source of water, but it has deeper meanings like creation concept, evolution, inter connectivity of elements and cosmos. "He who knows the truth, becomes established in himself" is the basic ideology of this Mantra. Let us know the simple meaning of this Mantra today, by understanding which, we can hopefully go to the next level of deep perception. I pray to the Almighty to grant us his blessings.

Mantra Pushpam
Yo Pam Pushpam Veda
Pushpavan Prajavan Pasuvan Bhavati
Chandramava Apam Pushpam
Pushpavan Prajavan Pasuvan Bhavati
Ya Evam Veda
Yopam Ayatanam Veda
Ayatanavam Bhavati
Understand the truth of flowers. Become the lord of flowers. The moon is the flower of the water. Become the lord of flowers. This is the truth. Understand the truth about your dwelling. Become the in-dweller.
connectsciencetodivinity.blogspot.com

The Mantra and its meaning :

Yo pam pushpam veda
Pushpavan prajavan pasuvan bhavati
Chandramava apam pushpam
Pushpavan prajavan pasuvan bhavati
Ya evam veda
yopam ayathanam veda
Ayathanavan bhavati

Understand (this is) the truth of flowers

To become the possessor (lord) of flowers, children and cattle

Moon is the flower of the water

Understand this to become the possessor of flowers, children and cattle

This is the truth

About the source (dwelling place) of water

Become an in-dweller (get established in your self)

Agnirva apam ayatanam
Ayatanavan bhavati
Yo agner ayatanam veda
Ayatanavan bhavati
Apova agner ayatanam
Ayatanavan bhavati
Ya evam veda
Yopam ayatanam veda
Ayatanavan bhavati

Fire is the source (dwelling place) of water

Become the in-dweller (get established in your self)

By understanding the truth (source) about fire

Become the in-dweller (get established in your self)

Water is the source (dwelling place) of fire

Become the in-dweller (get established in your self)

This is the truth

About the source (dwelling place) of water

Become the in-dweller (get established in your self)

Vayurva apam ayatanam
Ayatanavan bhavati
Yovayur ayatanam veda
Ayatanavan bhavati
Apovai vayur ayatanam
Ayatanavan bhavati
Ya evam veda
Yopam ayatanam veda
Ayatanavan bhavati

Air is the source (dwelling place) of water

Become the in-dweller (get established in your self)

By understanding the truth (source) about air

Become the in-dweller (get established in your self)

Water is the source (dwelling place) of air

Become the in-dweller (get established in your self)

This is the truth

About the source (dwelling place) of water

Become the in-dweller (get established in your self)

Asowvai tapannapam ayatanam
Ayatanavan bhavati
Yo musyatapata ayatanam veda
Ayatanavan bhavati
Apova amusyatapata ayatanam
Ayatanavan bhavati
Ya evam veda
Yopam ayatanam veda
Ayatanavan bhavati

Flaming sun is the source (dwelling place) of water

Become the in-dweller (get established in your self)

By understanding the truth (source) about sun

Become the in-dweller (get established in your self)

Water is the source (dwelling place) of flaming sun

Become the in-dweller (get established in your self)

This is the truth

About the source (dwelling place) of water

Become the in-dweller (get established in your self)

Chandramavam apam ayatanam
Ayatanavan bhavati
Yaschandra masa ayatanam veda
Ayatanavan bhavati
Apovai chandramasa ayatanam
Ayatanavan bhavati
Ya evam veda
Yopam ayatanam veda
Ayatanavan bhavati

Moon is the source (dwelling place) of water

Become the in-dweller (get established in your self)

By understanding the truth (source) about moon

Become the in-dweller (get established in your self)

Water is the source (dwelling place) of moon

Become the in-dweller (get established in your self)

This is the truth

About the source (dwelling place) of water

Become the in-dweller (get established in your self)

Nakshathraniva apam ayatanam
Ayatanavan bhavati
Yo nakshatranam ayatanam veda
Ayatanavan bhavati
Apovai nakshatranam ayatanam
Ayatanavan bhavati
Ya evam veda
Yopam ayatanam veda
Ayatanavan bhavati

Stars are the source (dwelling place) of water

Become the in-dweller (get established in your self)

By understanding the truth (source) about stars

Become the in-dweller (get established in your self)

Water is the source (dwelling place) of stars

Become the in-dweller (get established in your self)

This is the truth

About the source (dwelling place) of water

Become the in-dweller (get established in your self)

Parjanyova apam ayatanam
Ayatanavan bhavati
Yah parjanyasya ayatanam
Ayatanavan bhavati
Apovai parjanyas ayatanam
Ayatanavan bhavati
Ya evam veda
Yopam ayatanam veda
Ayatanavan bhavati

Clouds are the source (dwelling place) of water

Become the in-dweller (get established in your self)

By understanding the truth (source) about clouds

Become the in-dweller (get established in your self)

Water is the source (dwelling place) of clouds

Become the in-dweller (get established in your self)

This is the truth

About the source (dwelling place) of water

Become the in-dweller (get established in your self)

Samvatsarova apam ayatanam
Ayatanavan bhavati
Yassavatsa rasya ayatanam veda
Ayatanavan bhavati
Apovai samvatsara ayatanam
Ayatanavan bhavati
Ya evam veda
Yopsu navam pratistitam veda
Pratyeva tistati

Rainy season (of the year) is the source (dwelling place) of water

Become the in-dweller (get established in your self)

By understanding the truth (source) about rainy season (of the year)

Become the in-dweller (get established in your self)

Water is the source (dwelling place) of rainy season (of the year)

Become the in-dweller (get established in your self)

This is the truth

About the boat established (in the water)

Stay (dwell) in that.

The above paragraph has a hidden meaning (the last three lines). God is symbolized as "boat" here which helps us to cross the ocean of "samsara". One can get established in the boat (God) by understanding the real truth of the above verses. Refer to this "Thirukkural" where "valluvar" has compared life and death to ocean and how to cross that....

Rajathi rajaya prasahya sahine

Namo vayam vai sravanaya kurmahe
Samekamam kama kamaya mahyam
Kameshvaro vai sravano dadatu
Kuberaya vai shravanaya
Maharajaya namaha

King of kings, We worship you by all means

We worship you, Kubera,

Who fulfills all desires and grants all victories

Bless me and fulfill all my desires

Oh kubera, the king of kings.

As you can see, this last paragraph praises Lord Kubera, who is considered as the regent of north direction and the Lord of wealth. This verse is generally recited by the priests during/after Deeparathana in temples, to get our desires fulfilled.

What ever we need in life, we can only ask God. As such, asking material wealth is also justified (in sanatan dharma) but at the same time, we should seek his blessings for attaining higher spiritual progress, which is the ultimate goal of life. This mantra serves that purpose very well.

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YouTube Videos

Mantrapushpam- word to word meaning, commentary etc (40 min):

https://youtu.be/nV3I9zthuAM?si=62WcUUQxag05oXUo

Secrets and hidden meanings of Mantrapushpam (14 min):

https://youtu.be/q_NowSNgYq4?si=XPBWprD0AD_wWcgu

Mantrapushpanjali meaning - by Rajshri Soul (11 min):

https://youtu.be/So6vmdhy3ds?si=F99IiSsMTvD81XC5

Meaning of Mantrapushpam with Teachings of Sri Sathya Sai Baba (1 hr 26 min):

https://youtu.be/QIc5RZ7mkTs?si=BfkLBN54RSdwpviW

Mantrapushpam (7 min): https://youtu.be/JXP9S5GZU7A?si=u-B1EJBxusDBL0t4

Mantrapushpam with Hindi lyrics (4 min):

https://youtu.be/0gbW-vdjkq4?si=8DlHQRn-KCcWliZ5

Mantrapushpam (5 min): https://youtu.be/EcxvOChciBU?si=a9E9B_TYCVtl4B9t

Mantrapushpam (6 min): https://youtu.be/U-gMq5nPa_k?si=FCPiR4CaeYEWH8wW

Mantrapushpam with Hindi lyrics (5 min):

https://youtu.be/UJH0yyXS_Nw?si=uHoyL2pKbPm_pEF9

Mantrapushpam - Dharmadhenu (5 mjn):

https://youtu.be/El_htS36fzo?si=yW_ppthv4Yt9ghNy

Mantrapushpam (5 min): https://youtu.be/Rx6uWkUBvZc?si=KRLAv0hvMAPlMaZY

Mantrapushpam (6 min): https://youtu.be/3A2q7ph7Crg?si=FNWgvJyM-6M3Ppc1

Mantrapushpam - Sai Organisation, Chile:

https://youtu.be/-8GG6cjqChY?si=oipq-fdZSffx5L4Q

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3. Ashirvachana Mantras

Ref: vnktchari.blogspot.com

Blessing Mantra in Sanskrit: Shatamanam Bhavati Shloka

This blessing mantra is most popular at all weddings and worship rituals in our Hindu life.

But most of us do not know the full meaning of what it says. We simply understand that it is a blessing with some good wishes for your prolonged life.

I am producing this sloka along with its full meanings in the below lines.

It is actually a sloka of two lines. But, mostly, we are accustomed to using only the second line of it during most of those blessing ceremonies.

Blessing Sloka

rOchanO rOchamAnaH, sObhanaH sObhamAnaH kaLyANaH |

shathamAnam bhavathi shathAyuH purushaH shatEndriya AyushyEvEndriyE prathitishtathi ||

Blessing Mantra as above in Hindi/ Sanskrit script

रोचनो रोचमानः शोभनो शोभमानः कल्याणः |

शतमानम भवति शतायुः पुरुषः शतेन्द्रिय आयुष्येवेन्द्रियेः प्रतितिष्ठति ||

The entire meaning of this blessing is as follows:

The person uttering this sloka wishes the person that is being blessed with a life of 100 springs in one lifetime; and that too with fully functioning Indhriyams (senses) during that lifetime; and to have all the faculties established fully intact in order to observe the daily chores demanded by life; and to pursue the virtuous way of life be it in the physical, mental, social or spiritual realms.

The word to word meaning is as follows:

1st Line

rOchano = in beauty

rOchamanaH = be beautiful

sObhano = in glow

sObhamAnaH = be glowing

kaLyaNaH = be noble and generous

2nd Line

shata = hundred

maanam = a measurement or unit of standard

bhavathi = let it be so

shata aayuh = hundred in age

Purusha = person or the life

shata + indriya = hundred and senses

ayushyEva = healthy

indriyE = the senses

pratitishtati = be established

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YouTube Videos:

Shatamanam Bhavati - (2 min):

https://youtu.be/lLAy8Ace8MY?si=c5JblKQniXolWapp

Shatamanam Bhavati (2 min):

https://youtu.be/iUlPLY44wgc?si=Syc41PxmkFvp_hON

Shatamanam Bhavati - complete with English meaning) (3 min):

https://youtu.be/Mu7VAHbQEx0?si=EmErtuylKbNiPsk-

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Ashirvad mantra - significance(5 min):

https://youtu.be/3NgF3D3pBm0?si=3JMccvXu0jXZfCkh

Ashirvad to Yajamana after pooja- path:

https://www.facebook.com/share/v/mVN3bYo8Qu3Chq5M/?mibextid=oFDknk

Sacred morning chants - Jukebox (1 hr 2 min):

https://youtu.be/UzZYB8LkWps?si=ArlWNPCg5TQVYxU1

Powerful Sanskrit Shlokas for Good health and Peace - Jukebox (56 min):

https://youtu.be/GpFaEwCs22A?si=qFm4JScvhAEVtpP5

*****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विद्विषाऽवहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Ganesha Suktam and Durga Suktam from Vedas

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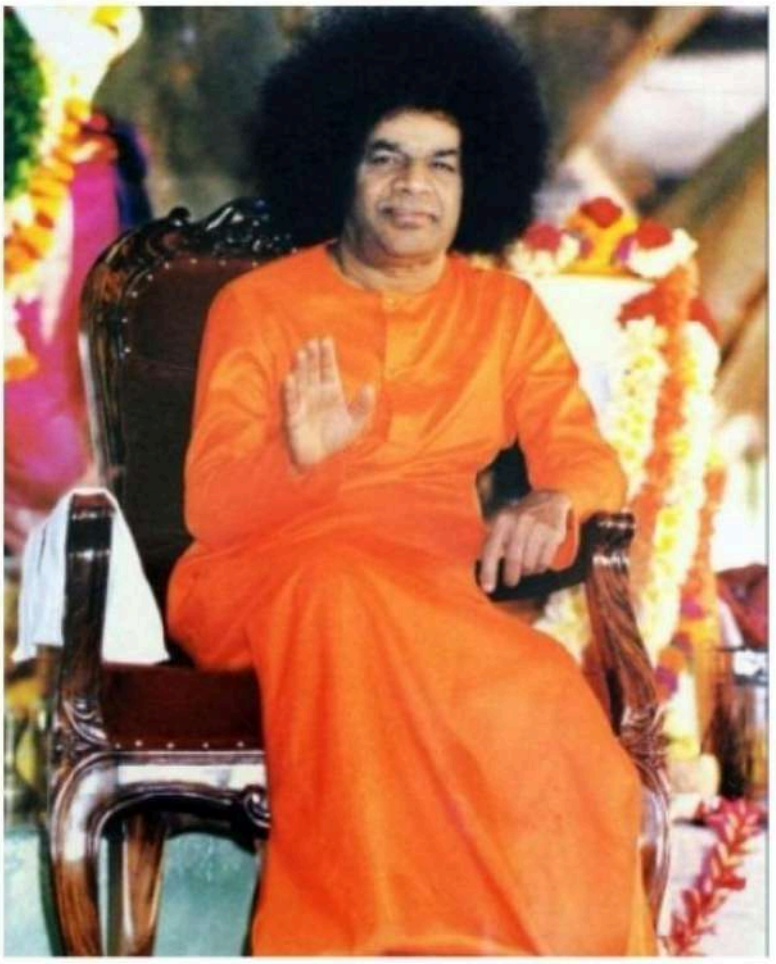
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Ganesha Suktam and Durga Suktam from the Vedas.

First, Sri Ganesha Suktam is given in Devanagari and meanings in English.
YouTube Videos give recitations of this Suktam by famous singers.
Next, Sri Durga Suktam in Devanagari is givenwith meanings in English are given.
Next, YouTube Videos give recitations of this Suktam by famous singers..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
August 6, 2024
Email: tmuliya@rediffmail.com

Sri Ganapati Suktam from Rig Veda

Ref: sanskritdocuments.org

आ तू न॑ इन्द्र क्षु॒मन्तं॑ चि॒त्रं ग्रा॒भं सं गृ॑भाय ।
म॒हाह॒स्ती दक्षि॑णेन ॥ ८.०८१.०१

वि॒द्मा हि त्वा॑ तुविकू॒र्मिं तु॒विदे॑ष्णं तु॒वीम॑घम् ।
तु॒वि॒मा॒त्रमवो॑भिः ॥ ८.०८१.०२

न॒हि त्वा॑ शूर दे॒वा न मर्ता॑सो॒ दित्स॑न्तम् ।
भी॒मं न गां वा॒रय॑न्ते ॥ ८.०८१.०३

एतो॒ न्विन्द्रं॑ स्तवा॒मेशा॑नं॒ वस्वः॑ स्व॒राज॑म् ।
न राध॑सा मर्धिषन्नः ॥ ८.०८१.०४

प्रस्तो॑षदुप॑ गासिष॒च्छ्रव॒त्साम॑ गी॒यमा॑नम् ।
अ॒भि राध॑सा जुगुरत् ॥ ८.०८१.०५

आ नो॑ भर॒ दक्षि॑णेना॒भि स॒व्येन॒ प्र मृ॑श ।
इन्द्र॒ मा नो॒ वसो॒र्निर्भा॑क् ॥ ८.०८१.०६

उप॑ क्रम॒स्वा भ॑र धृष॒ता धृ॒ष्णो॒ जना॑नाम् ।
अदा॑शूष्टरस्य॒ वेदः॑ ॥ ८.०८१.०७

इन्द्र॒ य उ॒ नु ते॒ अस्ति॒ वाजो॒ विप्रे॑भि॒: सनि॑त्वः ।
अ॒स्माभि॒: सु तं सं॑नुहि ॥ ८.०८१.०८

स॒द्योजु॑वस्ते॒ वाजा॑ अ॒स्मभ्यं॑ वि॒श्वश्च॑न्द्राः ।
वशै॑श्च म॒क्षू ज॑रन्ते ॥ ८.०८१.०९

ग॒णानां॑ त्वा गण॑पतिं हवामहे क॒विं क॑वी॒नामु॑प॒मश्र॑वस्तमम् ।
ज्ये॒ष्ठ॒राजं॒ ब्रह्म॑णां ब्रह्मणस्पत॒ आ नः॑ शृ॒ण्वन्नू॒तिभि॑: सीद॒ साद॑नम् ॥ २.०२३.०१

निषु॑सी॑द गणपते ग॒णेषु॒ त्वामा॑हु॒र्विप्र॑तमं कवी॒नाम् ।
न ऋ॒ते त्वत्क्रि॑यते॒ किं च॒नारे म॒हाम॒र्कं म॑घवञ्चि॒त्रमर्च॑ ॥ १०.११२.०९

अ॒भि॒ख्या नो॑ मघव॒न्नाध॑मानान्त्सखे॑ बो॒धि व॑सुपते॒ सखी॑नाम् ।
रणं॑ कृधि रणकृत्सत्यशु॒ष्माभ॑क्ते चि॒दा भ॑जा रा॒ये अ॒स्मान् ॥ १०.११२.१०

ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥

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Ref: templepurohit.com

Ganesha Suktam

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय ।

महाहस्ती दक्षिणेन ॥ १ ॥

ā tū nå indra kḷumantäm citram grābham sam gặbhāya |
mahāhạstī dakṣiṇena || *1* ||

ఆ తూ న ఇష్ట క్షుమన” చిత్రం గ్రాభం సం గృభాయ |
మహాహస్తీ దక్షిణేన || *1* ||

ஆதூ ந இந்த்ர க்ஷமந்தம் சித்ரம் க்ராபம் ஸம் க்ருபாய |
மஹாஹஸ்தீ தக்ஷிணேந || *1* ||

Meaning: O Indra, do not be afraid to grab a picture of yourself.
The great elephant on the right.

विद्मा हि त्वा तुविकूर्मिन्तुविदेष्णं तुवीमघम् ।

तुविमात्रमवोभिः ॥ २ ॥

vidmā hi tvä tuvikūrmintṵvidëṣṇam tṵvīmágham |
tṵvimātramavöbhiḥ || *2* ||

విద్మా హి త్వా” తువికూర్మిస్తువిదే”ష్ణం తువీ మఘమ్ |
తువిమాత్రమవో”భిః || *2* ||

வித்மா ஹி த்வா துவிகூர்மிந்துவிதேஷ்ணம் துவீமகம் |
துவிமாத்ரமவோபி*4:* || *2* ||

Meaning: We know that you are a tortoise, a tortoise, a snake, and a snowflake.
Tuvimatramavobhih.

न हि त्वा शूर देवा न मर्तासो दित्सन्तम् ।

भीमं न गां वारयन्ते ॥ ३ ॥

na hi tvä śūra devā na martäso ditsäntam |
bhīmam na gām vārayänte || *3* ||

న హి త్వా" శూర దేవా న మర్తా "సో దిత్స"నమ్ |
భీమం న గాం వారయ"న్తే || *3* ||

நஹி த்வா பர தேவா ந மர்தாஸோ தித்ஸந்தம் |
பீமம் நகா'ம் வாரயந்தே || *3* ||

Meaning: The gods and the dead are not giving you a brave one.
They don't stop the cow from being terrible.

एतोन्विन्द्रं स्तवामेशानं वस्व: स्वराजम् ।

न राधसा मर्धिषन्नः ॥ ४ ॥

etonvindram stavāmeśänam vasvá: svarājaṁ |
na rādhásā mardhiṣannaḥ || *4* ||

ఏతోన్విన్ద్రం స్తవామేశా”నం వస్వ: స్వరాజమ్” |
న రాధసా మర్డిషన్నః || *4* ||

ఏతోన్విన్ద్రం స్తవామేయానం వస్వ: స్వరాజం |
నరాత”ా మర్తిషన్న: || *4* ||

Meaning: Here I praise Indra, the lord of the gods, and Vasva, my king.
We didn’t want to fight with Radha.

प्र स्तोषदुप॑ गासिषच्छ्रवत्सामं गीयमानम् ।

अभिराधसाजुगुरत् ॥ ५ ॥

pra stöṣadupă gāsiṣacchravatsāmå gıyamanam |
abhiradhásājugurat || *5* ||

ప్రస్తో’షదుప గాసిషచ్ఛవత్సామ గీయమా’నమ్ |
అభిరాధసాజుగురత్ || *5* ||

ప్ర స్తోషదు ప కాసిషచ్ఛ్రవత్సామ్ గీయమానం |
అభిరాధ’సాజుగురత్ || *5* ||

Meaning: Pra stoṣadupa gasiṣaśravatsama singing.
Abhiradhasajugurat.

आ नो भर दक्षिणेनाभि सुव्येन प्र मृश ।

इन्द्र मानो वोर्निर्भाक् ॥ ६ ॥

ā nö bhara dakṣiṇenabhi savyena pra mĕsa |
indra māno vasornirbhäk || *6* ||

ఆ నో” భర దక్షిణేనాభి సవ్యేన ప్ర మృశ |
ఇష్ట మానో వసోర్నిర్భా”క్ || *6* ||

ஆ நோ பர தக்ஷிணேநாபி ஸவ்யேந ப்ர ம்ருப |
இந்த்ர மாநோ வஸோர்நிர்பாக் || *6* ||

Meaning: Come, fill us with your right hand and touch us with your right hand.
Indra mano vornirbhak.

उपक्रमस्वा भर धृषता धृष्णो जनानाम् ।

अदाशुष्टरस्य वेदः ॥ ७ ॥

upåkramąsvā bhåra dhşşatā dhřsno janänām |
adäśūṣṭarasya veda: || *7* ||

ఉపక్రమస్వా భర ధృషతా ధృష్ణో జనా”నామ్ |
అదా”శూప్ర స్య వేద: || *7* ||

உபக்ரமஸ்வா பரத்ருஷதா த்ருஷ்ணோ ஜநாநாம் |
அதாஷ்ட ரஸ்ய வேத*':* || *7* ||

Meaning: Take the initiative and bear the burden of the people’s patience.
The Vedas of the Adaśuṣṭara.

इन्द्र य उ नु ते अस्ति वाो विप्रेभिः सनित्वः ।

अस्माभिः सुतं संनुहि ॥ ८ ॥

indra ya u nu te astị vājo viprëbhị: sanitvah |
asmābhi: sutam sảnuhi || *8* ||

ఇన్వయ ఉ ను తే అస్తి వాజో విప్రే”భి: సవిత్వ్ః |
అస్మాభి: సుతం సనుహి || *8* ||

இந்த்ர ய உநுதே அஸ்தி வாஜோ விப்ரேபி: ஸநித்வ: |
அஸ்மாபி: ஸுதம் ஸநுஹி || *8* ||

Meaning: Indra ya u nu te asti vao brāhmaṇas sanitvaḥ.
We'll have a son with us.

सद्योजुवस्ते वाजा अस्मभ्यम् विश्वश्चन्द्राः ।

वशैश्च मक्षू जरन्ते ॥ ९ ॥

Sadyojuvastę vājä asmabhyäm vjśvaścändrāḥ |
vašaïśca makṣū járante || *9* ||

సద్యోజువస్తే వాజా” అస్మభ్య”మ్ విశ్వశ్చ”నాఃI
వ?”శ్చ మక్షూ జరన్ || *9* ||

ஸத்யோஜுவஸ்தே வாஜா அஸ்மப்யம் வில்வம்சந்த்ரா: |
வமையல்ச மக்ஷு ஜரந்தே || *9* ||

Meaning: The horses of the universe are immediately available to us.
They also age the bees under their control.

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिस्सीद् सादनम् ॥ १० ॥

gaṇānäṉ tvā gaṇapátiṉ havāmahe kavim kavīnāmupamaśravastamam |
jyeṣṭhaṛājam brahmaṉām brahmaṇaspata ā ná: śrəvannūtibhissīda sādanam || *10* ||

గణానా”ం త్వా గణపతిం హవామహే కవిం కవీనాముపమశ్రవస్తమమ్ |
జ్యేష్ఠరాజం బ్రహ్మాణాం బ్రహ్మాణస్పత్త ఆన: శృణ్వన్నూతిభిస్సీద సాదనమ్ || *10* ||

கணாநாம் த்வா கணபதிம் ஹவாமஹே கவிம் கவீநாமுபமப்ரவஸ்தமம் |
ஜ்யேஷ்டராஜம் ப்ரஹ்மணாம் ப்ரஹ்மணஸ்பத ஆ நபருண்வந்நூதிபி’ஸ்ஸீத ஸாத’ நம் || *10* ||

Meaning: We offer our respectful obeisances unto You, Lord Ganesha, the master of the hosts, the poet among poets, and the most famous of all poets.
O lord of the brāhmaṇas, you are the eldest king of the brāhmaṇas. Please hear from us the news of the Vedas.

नि षु सीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम् ।

न ऋते त्वत्क्रियते किं चनारे महामर्कं मघवञ्चित्रमर्च ॥ ११ ॥

ni ṣu sïda gaṇapate gaṉeṣu tvāmähurvipratamam kavīnām |
na ste tvatkriyate kim canāre mahāmarkam maghavañcitramarca || *11* ||

ని షు సీ”ద గణపతే గణేషు త్వామా ‘హుర్విప్రతమం కవీనామ్ |
న ఋతే త్వత్రియతే కిం చనారే మహామర్కం మఘవళ్చిత్రమ్చ || *11* ||

ഒഷാ ஸீத கணபதே கணேஷா த்வாமாஹுர்விப்ரதமம் கவீநாம் |
நருதே த்வத்க்ரியதே கிம் சநாரே மஹாமர்கம் மகவஞ்சித்ரமர்ச || *11* ||

Meaning: O Lord of the Ganas, do not be afraid of these, for they say that You are the greatest of the poets.
What can be done except for you, O forest?

अभिख्यानों मघवन्नार्धमानान्त्सखे बोधि वसुपते सखीनाम् ।

रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भंजा राये अस्मान् ॥ १२ ॥

abhikhyānö maghavannādhåmānāntsakhë bodhi vasupate sakhïnām |
raṇam kḷdhi raṇakstsatyaśuşmābhakte cidā bhájā rāye asmān || *12* ||

అభిఖ్యానో” మఘవన్నాధమానాన్సఖీ” బోధి వసుపతే సఖీ”నామ్ |
రణం” కృధి రణకృత్సత్యశుష్మాభక్తే చిదా భజా రాయే అస్మాన్ || *12* ||

அபிக்யாநோ மகவந்நாத மாநாந்த்ஸகே போதி வஸுபதே ஸகீ நாம் |
ரணம் க்ருதி ரணக்ருத்ஸத்யஷ்மாபக்தே சிதா’ பஜா ராயே அஸ்மாந் || *12* ||

Meaning: O friend, O lord of the earth, please understand the story of your friends, who are like Indra.
O devotee of truth and warfare, please wage war against us.

****

YouTube Videos

Ganesha Suktam - by Challakere brothers (3 min):

https://youtu.be/9qbRAGxU6JE?si=qfUCbY1DklauMcAJ

Ganesha Suktam - by Sai bhajans (3 min):

https://youtu.be/1EqU8C_ahmo?si=7lmfduQP16CnIKwJ

Ganapati Suktam - by Rajshri Soul (3 min):

https://youtu.be/TR4XYoy-YQE?si=3tk-7JiM_4tWBAY3

Ganesha Suktam - by Vishwanatha Sharma (3 min):

https://youtu.be/bJFBwcjPb_I?si=5-_gh8NEcCnAqGQ7

Ganesha Suktam with English Translations - by Ramesh Krishnakumar (3 min):

https://youtu.be/gAFi3uNzGGc?si=ffCqAfcEaYPqVHag

Ganesha Suktam with lyrics - by Pallavi Adarsh (4 min):

https://youtu.be/F9Y3ViiipRE?si=AyqGAWKlTZdhxxUy

Ganesha Suktam - by Swami Purnachaitanya (4 min):

https://youtu.be/iGJnruV-c6U?si=oQDRT6uVQip9cwKP

Ganesha Suktam - Kannada - by Rashmi Adeesh- Jayasindoor Bhaktigeeta (18 min):

https://youtu.be/Un_ANtMZjes?si=Q1GXpH8_znVc_x_x

Ganesha Suktam - Telugu lyrics - Namaskar TV (3 min):

https://youtu.be/FIPEl2Y4-wo?si=f14dni3NGiBaPPXV

Ganapathi Suktam - by Shravanthi and Vinnith (3 min):

https://youtu.be/kdMgiy3Rjks?si=QjqGKgH0H3ZEIsGk

Learn to chant Ganapathi Suktam - By Ragavendra Sarma (19 min):

https://youtu.be/yZwd31wUj0E?si=5bJiAFLeBBmeQpqO

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Ssri Durga Suktam from Yajur Veda

Ref: stotranidhi.com

Durga Suktam

ओं जातवेदसे सुनवाम सोमं मरातीयतो निदहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरिताऽत्यग्निः ॥ १

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवीगं् शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥ २

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शम्योः ॥ ३

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरिताऽतिपर्षि ।
अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥ ४

पृतनाजितगं् सहमानमुग्रमग्निगं् हुवेम परमाथ्सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवो अति दुरिताऽत्यग्निः ॥ ५

प्रत्नोषि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाऽग्ने तनुवं पिप्रयस्वास्मभ्यं च सौभगमायजस्व ॥ ६

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसञ्चरेम ।
नाकस्य पृष्ठमभि संवसानो वैष्णवीं लोक इह मादयन्ताम् ॥ ७

ओं कात्यायनाय विद्महे कन्यकुमारि धीमहि । तन्नो दुर्गिः प्रचोदयात् ॥

ओं शान्तिः शान्तिः शान्तिः ॥

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Ref : shlokam.org

Durga Suktam

जातवेदसे सुनवाम सोममरातीयतो निदहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥ १ ॥

Jātavedase Sunavāma Somam-ārātīyato ṇidahāti Vedah |
Sa ṇah Parssad-āti ḍurgānni Viśvā ṇāve[a-ī]va Sindhum ḍurita-āty[i]-āgnih ||1||

We offer oblations of Soma unto Agni. May he burn those who are against us. May that Agni lead us beyond all difficulties, like a boatman takes his boat across a river.

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवींशरणमहं प्रपद्ये सुतरसि तरसे नमः ॥ २ ॥

ṭām-āgni-Varnnām ṭapasā Jvalantīm Vairocanīm kharma-Phalessu Jussttām |
ḍurgām ḍevī[ngu]m-ṣarannam-āham Prapadye Su-ṭarasi ṭarase ṇamah ||2||

I take refuge in that Goddess, who has the lusture of fire, who is radiant due to her penance, who gives the fruits of all actions, and who is difficult to obtain. O Durga, we bow to you who are skilled in making us cross all difficulties.

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥३॥

āgne ṭvam Pārayā ṇavyo āsmān Svastibhir-āti ḍurgānni Viśvā |
Pūś-Ca Prthvī Bahulā ṇa ūrvī Bhavā ṭokāya ṭanayāya ṣamyoh ||3||

Oh Agni! You are worthy of all praise. Lead us safely beyond all difficulties. May our land and our earth be abundant. Bless our children and their children with happiness.

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिपर्षि ।
अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥४॥

Viśvāni ṇo ḍurga-ḥā Jātavedah Sindhum ṇa ṇāvā ḍurita-āti-Parssi |
āgne ātrivan-ṃanasā ġrnnāno-[ā]smākam Bodhy[i]-āvitā ṭanūnām ||4||

O destroyer of all difficulties! Rescue us from difficulties, just as one crosses a river by means of a boat. O Agni! Protect our bodies vigilantly like Atri (who is concerned with the welfare of all beings).

पृतनाजितँसहमानमुग्रमग्निँ हुवेम परमात्सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवो अति दुरितात्यग्निः ॥५॥

Prtanā-[ā]jita[ngu]m-Sahamānam-ūgram-āgni ḥuvema Paramāt-Sadhasthāt |
Sa ṇah Parssad-āti ḍurgānni Viśvā kẖssāmad-ḍevo āti ḍurita-āty[i]-āgnih ||5||

We invoke Agni from the highest assembly , who charges and vanquishes his enemies and is fearsome. May that Agni protect us and lead us beyond all that is transient, all difficulties, and all sins.

प्रत्नोषि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तनुवं पिप्रयस्वास्मभ्यं च सौभगमायजस्व ॥६॥

Pratnossi kẖam-īiddyo ādhvaressu Sanāc-Ca ḥotā ṇavyaś-Ca Satsi |
Svām Ca-āgne ṭanuvam Piprayasva-āsmabhyam Ca Saubhagam-āayajasva ||6||

O Agni! You who are adored in sacrifices multiply our joy. You are present in the sacrifices and are always laudable. Grant us happiness thinking of us as your own body. Bring us good fortune from all corners.

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम ।
नाकस्य पृष्ठमभि संवसानो वैष्णवीं लोक इह मादयन्ताम् ॥७॥

ġobhir-Jussttam-āyujo ṇissiktam ṭave[a-ī]ndra Vissnnor-ānusamcarema |
ṇākasya Prssttham-ābhi Samvasāno Vaissnnavīm l̤oka īha ṃādayantām ||7||

O all-pervading Indra who is unattached ! We shall follow you blessed with cattle and happiness. May those who live in the upper reach of the heavens bless me with the world of Vishnu in this life.

ॐ कात्यायनाय विद्महे कन्याकुमारि धीमहि
तन्नो दुर्गिः प्रचोदयात् ॥

kh̲ātyāyanāya Vidmahe kh̲anyākumāri ḍhīmahi
ṭan-ṇo ḍurgih Pracodayāt ||

We perceive the daughter of Katyayana; we meditate on that young virgin. May that Durga inspire us (to reach that goal).

ॐ शान्तिः शान्तिः शान्तिः ॥

Oṃ śāntiḥ śāntiḥ śāntiḥ ..

Om peace peace peace.

Description

This is a prayer to the fire god Agni occurring in the Maha Narayana Upanishad. Section two. Agni, the Lord of Fire, symbolises the power of action.Goddess Durga symbolizes dynamism, energy, diligence and the power of purposeful action (kriya shakti). The verses address Agni, which are hinted to being addressed to Mother Durga as well.Durga Suktam is an important part of Sri Vidya mantra.

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Ref: greenness.org

Durga Suktam - In sanskrit with meaning

- From Mahanarayana Upanishad

जातवेदसे सुनवाम सोममरातीयतो निदहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥१॥

Jaatavedase Sunavaama Somam-Araatiiyato Nidahaati Vedah |
Sa Nah Parssad-Ati Durgaanni Vishvaa Naave[a-I]va Sindhum Durita-Aty[i]-Agnih ||1||

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)
1.1: To that Jataveda (one from whom the Vedas are born) we press out the Soma (i.e. Invoke Her ardently); (We invoke that Jataveda) Who consumes by Her Fire of Knowledge (Veda) all the Adversities (within and without) (And frees us from the bondage of the world),
1.2: May that Agni (Fire of Durga) carry us over this Ocean of the World which is full of Great Difficulties and beset with great Perils; like a Boat (carrying one over a very rough Sea),

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवींशरणमहं प्रपद्ये सुतरसि तरसे नमः ॥२॥

Taam-Agni-Varnnaam Tapasaa Jvalantiim Vairocaniim Karma-Phalessu Jussttaam |
Durgaam Devii[ngu]m-Sharannam-Aham Prapadye Su-Tarasi Tarase Namah ||2||

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)

2.1: To Her, Who is of the colour of Fire (Agni Varna) and blazing with Tapas (Tapasa Jwalantim); Who was born of that Fire (of Tapas) (Vairochinim), and Who is worshipped through Fruits of Actions (Karma Phalas) (offered to Her Fire as oblations),
2.2: To that Durga, to that Devi, I take Refuge (Sharanam Aham) by falling at Her Feet (Prapadye); (O Mother Durga, I Prostrate before You) Please ferry me mercifully (over this Ocean of the World full of great Difficulties and Perils),

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥३॥

Agne Tvam Paarayaa Navyo Asmaan Svastibhir-Ati Durgaanni Vishvaa |
Puush-Ca Prthvii Bahulaa Na Urvii Bhavaa Tokaaya Tanayaaya Shamyoh ||3||

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)
3.1: O Agni (Fire of Durga), You Who are eulogized (for carrying one across this Samsara); Please ferry us (too), by carrying us (i.e. our Souls) over Your Auspicious Nature, and make us cross this World full of Great Difficulties (Samsara), ...
3.2: ... (and also spread Your Auspicious Nature over the) Land and Earth, (so that the Earth) becomes abundantly Fertile and Green (and we feel Your presence in external Nature); And fill us, (We who are) Your Children with Your Bliss (so that we feel Your presence internally),

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिपर्षि ।
अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥४॥

Vishvaani No Durga-Haa Jaatavedah Sindhum Na Naavaa Durita-Ati-Parssi |
Agne Atrivan-Manasaa Grnnaano-[A]smaakam Bodhy[i]-Avitaa Tanuunaam ||4||

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)
4.1: O Jataveda (one from whom the Vedas are born), You remove (grave) difficulties in all the Worlds; Please carry us like a Boat in this very difficult Ocean of the World (Samsara),
4.2: O Agni (Fire of Durga), our Minds are invoking You (ardently) like sage Atri (who continuously chants the mantras), and our beings are (now) filled with Your Consciousness (by continuously invoking You),

पृतनाजितँसहमानमुग्रमग्निँ हुवेम परमात्सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवो अति दुरितात्यग्निः ॥५॥

Prtanaa-[A]jita[ngu]m-Sahamaanam-Ugram-Agni Huvema Paramaat-Sadhasthaat |
Sa Nah Parssad-Ati Durgaanni Vishvaa Kssaamad-Devo Ati Durita-Aty[i]-Agnih ||5||

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)
5.1: (She is) the (Great) Fire Who is Invincible in Battle, and charges ahead in a Terrible manner conquering (the Enemies); We invoke Her together from the Highest Assembly (i.e. ardently invoke Her together with the greatest reverence),
5.2: May that Agni (Fire of Durga) carry us over this World full of Great Difficulties, by (charging ahead and) Burning to ashes the very difficult Enemies (within us) with Her Divine Fire,

प्रत्नोषि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तनुवं पिप्रयस्वास्मभ्यं च सौभगमायजस्व ॥६॥

Pratnossi Kam-Iiddyo Adhvaressu Sanaac-Ca Hotaa Navyash-Ca Satsi |
Svaam Ca-Agne Tanuvam Piprayasva-Asmabhyam Ca Saubhagam-Aayajasva ||6||

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)
6.1: You are lauded for spreading Bliss in the Sacrifice since ancient times (The Bliss resulting from killing the inner Enemies); You act as a Hota (Invoker of Bliss) by abiding as a New Maiden (Who is eternally young and free of decay) (in the Sacrificial Altar within the Hearts of the Devotees),
6.2: Your own Conscious Form, O Agni (Fire of Durga) is a source of Happiness (Bliss) for us, and a source of Welfare for our Sacrifice,

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम ।
नाकस्य पृष्ठमभि संवसानो वैष्णवीं लोक इह मादयन्ताम् ॥७॥

Gobhir-Jussttam-Ayujo Nissiktam Tave[a-I]ndra Vissnnor-Anusamcarema |
Naakasya Prssttham-Abhi Samvasaano Vaissnnaviim Loka Iha Maadayantaam ||7||

Meaning:

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)
7.1: With Senses (i.e. Mind and Heart) Pleased (by Your Blissful Presence) and becoming Unattached (to the external world), we are Infused with Your (Devotion), O the Highest One; May we Follow (i.e. Immerse ourselves in) Your All-Pervading (Blissful Consciousness) ...
7.2: ... within the Spiritual Sky (Chidakasha), and dwell here in this Vaishnavi Loka (World of Your All-Pervading Consciousness), being Intoxicated (by Your Blissful Nature),

ॐ कात्यायनाय विद्महे कन्याकुमारि धीमहि
तन्नो दुर्गिः प्रचोदयात् ॥

Kaatyaayanaaya Vidmahe Kanyaakumaari Dhiimahi

Tan-No Durgih Pracodayaat ||

Durga Gayatri:

1: Om, (Let our mind contemplate) on Devi Katyayani to know Her (Conscious Form); (And then) Meditate on that Kanyakumari deeply (Who is the Universal Mother),
2: May that (Fire of) Durga awaken (our Consciousness).

ॐ शान्तिः शान्तिः शान्तिः ॥
Om Shaantih Shaantih Shaantih

Om, (May there be) Peace, Peace, Peace (at the the three levels - Adidaivika, Adibhautika and Adhyatmika).

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Ref: sanatanatva.com

Durga Suktam with meaning in English

जातवेदसे सुनवाम सोममरातीयतो निदहाति वेदः।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः॥१॥

jātavedase sunavāma somamarātīyato nidahāti vedaḥ।
sa naḥ parṣadati durgāṇi viśvā nāveva sindhuṃ duritātyagniḥ॥1॥

हम अग्नि को सोम का अर्पण करते हैं। वह उन्हें जला दे जो हमारे विरुद्ध हैं। अग्नि हमें सभी कठिनाइयों से परे ले जाए, जैसे एक नाविक अपनी नाव को नदी के पार ले जाता है।

We offer oblations of Soma unto Agni. May he burn those who are against us. May that Agni lead us beyond all difficulties, like a boatman takes his boat across a river.

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम्।
दुर्गां देवींशरणमहं प्रपद्ये सुतरसि तरसे नमः॥२॥

tāmagnivarṇāṃ tapasā jvalantīṃ vairocanīṃ karmaphaleṣu juṣṭām।
durgāṃ devī~śaraṇamahaṃ prapadye sutarasi tarase namaḥ॥2॥

मैं उस देवी की शरण लेता हूं, जिसकी अग्नि का तेज है, जो अपनी तपस्या से तेज है, जो सभी कार्यों का फल देती है, और जिसे प्राप्त करना मुश्किल है। हे दुर्गा, हम आपको नमन करते हैं जो हमें सभी कठिनाइयों को पार करने में कुशल हैं।

I take refuge in that Goddess, who has the lustre of fire, who is radiant due to her penance, who gives the fruits of all actions, and who is difficult to obtain. O Durga, we bow to you who are skilled in making us cross all difficulties.

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः॥३॥

agne tvaṃ pārayā navyo asmān svastibhirati durgāṇi viśvā।
pūśca pṛthvī bahulā na urvī bhavā tokāya tanayāya śaṃyoḥ॥3॥

हे अग्नि! आप सभी प्रशंसा के पात्र हैं। हमें सभी कठिनाइयों से परे सुरक्षित रूप से ले जाएं। हमारी भूमि और हमारी पृथ्वी प्रचुर मात्रा में हो। हमारे बच्चों और उनके बच्चों को खुशियाँ दें।

Oh Agni! You are worthy of all praise. Lead us safely beyond all difficulties. May our land and our earth be abundant. Bless our children and their children with happiness.

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिपर्षि।
अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम्॥४॥

viśvāni no durgahā jātavedaḥ sindhuṃ na nāvā duritātiparṣi।
agne atrivanmanasā gṛṇāno'smākaṃ bodhyavitā tanūnām॥4॥

हे समस्त कष्टों के नाश करने वाले ! जैसे कोई नाव से नदी को पार करता है, वैसे ही संकटों से हमें छुड़ाओ। हे अग्नि! अत्रि (जो सभी प्राणियों के कल्याण से संबंधित है) की तरह हमारे शरीर की सतर्कता से रक्षा करें।

O destroyer of all difficulties! Rescue us from difficulties, just as one crosses a river by means of a boat. O Agni! Protect our bodies vigilantly like Atri (who is concerned with the welfare of all beings).

पृतनाजितँसहमानमुग्रमग्निँ हुवेम परमात्सधस्थात्।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवो अति दुरितात्यग्निः॥५॥

pṛtanājita~sahamānamugramagni~ huvema paramātsadhasthāt।
sa naḥ parṣadati durgāṇi viśvā kṣāmaddevo ati duritātyagniḥ॥5॥

हम सर्वोच्च सभा से अग्नि का आह्वान करते हैं, जो अपने शत्रुओं पर आघात लगाता है और उन्हें परास्त करता है और डरावना है। वह अग्नि हमारी रक्षा करे और हमें क्षणिक, सभी कठिनाइयों और सभी पापों से परे ले जाए।

We invoke Agni from the highest assembly , who charges and vanquishes his enemies and is fearsome. May that Agni protect us and lead us beyond all that is transient, all difficulties, and all sins.

प्रत्नोषि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि। स्वां चाग्ने तनुवं पिप्रयस्वास्मभ्यं च सौभगमायजस्व॥६॥

pratnoṣi kamīḍyo adhvareṣu sanācca hotā navyaśca satsi। svāṃ cāgne tanuvaṃ piprayasvāsmabhyaṃ ca saubhagamāyajasva॥6॥

हे अग्नि! आप जो बलिदानों में पूजे जाते हैं, हमारे आनंद को बढ़ाते हैं। आप बलिदानों में मौजूद हैं और हमेशा प्रशंसनीय हैं। हमें अपना शरीर समझकर हमें खुशी प्रदान करें। हमें हर तरफ से सौभाग्य लाओ।

O Agni! You who are adored in sacrifices multiply our joy. You are present in the sacrifices and are always laudable. Grant us happiness thinking of us as your own body. Bring us good fortune from all corners.

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम।
नाकस्य पृष्ठमभि संवसानो वैष्णवीं लोक इह मादयन्ताम्॥७॥

gobhirjuṣṭamayujo niṣiktaṃ tavendra viṣṇoranusaṃcarema।
nākasya pṛṣṭhamabhi saṃvasāno vaiṣṇavīṃ loka iha mādayantām॥7॥

हे सर्वव्यापी इंद्र जो अनासक्त है! हम मवेशियों और खुशियों के साथ आपका अनुसरण करेंगे। जो लोग स्वर्ग की ऊपरी पहुंच में रहते हैं, वे मुझे इस जीवन में विष्णु की दुनिया का आशीर्वाद दें।

O all-pervading Indra who is unattached! We shall follow you blessed with cattle and happiness. May those who live in the upper reach of the heavens bless me with the world of Vishnu in this life.

ॐ कात्यायनाय विद्महे कन्याकुमारि धीमहि तन्नो दुर्गिः प्रचोदयात्॥

oṃ kātyāyanāya vidmahe kanyākumāri dhīmahi tanno durgiḥ pracodayāt॥

हम कात्यायन की पुत्री के दर्शन करते हैं; हम उस युवा कुंवारी का ध्यान करते हैं। वह दुर्गा हमें (उस लक्ष्य तक पहुंचने के लिए) प्रेरित करें।

We perceive the daughter of Katyayana; we meditate on that young virgin. May that Durga inspire us (to reach that goal).

ॐ शान्तिः शान्तिः शान्तिः॥

oṃ śāntiḥ śāntiḥ śāntiḥ॥

ओम शांति शांति शांति।

Om peace peace peace.

*****

YouTube Videos

Durga Suktam - by Sathya Sai Official site (2 min):

https://youtu.be/vzJNc7A_PAo?si=BylnkoMPkv8h9VCc

Durga suktam with lyrics - by Rajshri Soul (3 min):

https://youtu.be/620Rx1RROxs?si=vqbc7jJyZ2ifUd8d

Durga Suktam from Yajur Veda, with Swara etc - by K.Suresh (2 min):

https://youtu.be/MN1o8b999mk?si=qKK-fa1qWcP05Rpm

Durga Suktam for success and protection -by Geetanjali (2 min):

https://youtu.be/V4sAG4RKm4Y?si=e0U5FZbH58iZaRZh

DurgaSuktam - by Vishwanatha Sharma Atreya (2 min):

https://youtu.be/yKwLwmxp0fs?si=OjwWOjfAcT04snU2

Durga Suktam by Sai Ganesh Nagpal (3 mjn) :

https://youtu.be/tRExcjoIhEY?si=DU915siPSdE9mp6i

Durga Suktam - Tamil script - by K. Suesh (2 min):

https://youtu.be/drTxGGcax78?si=YErkXGtTrEJtV720

Sri Durga Suktam - Geetanjali music (27 min):

https://youtu.be/8zHNQ-Dx_hc?si=FOhWZwJuVfekMJyx

Durga Suktam with Telugu lyrics (4 min):

https://youtu.be/zcva14o_TR0?si=cBuoks1yXY6W0vYw

Durga Suktam for courage and protection - Gaeia Sanskrit (5 min):

https://youtu.be/Mcxy98HUTkg?si=qEfk35pJ7742Me8Y

Durga Suktam with meaning and explanation - by Swami Shantivratananda (55 min):

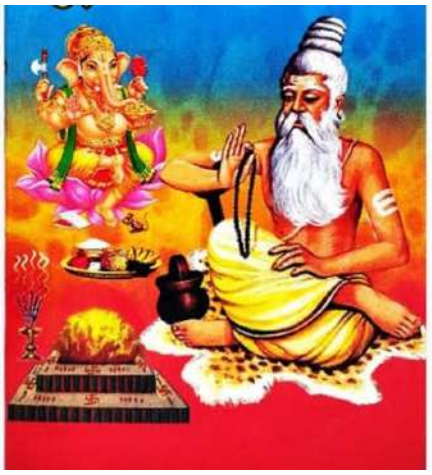
https://www.youtube.com/live/Nz1E2SDSYII?si=dXCYyoTnrsCQbeeZ

******

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Aanobhadra Suktam and Soorya Upanishad from Vedas



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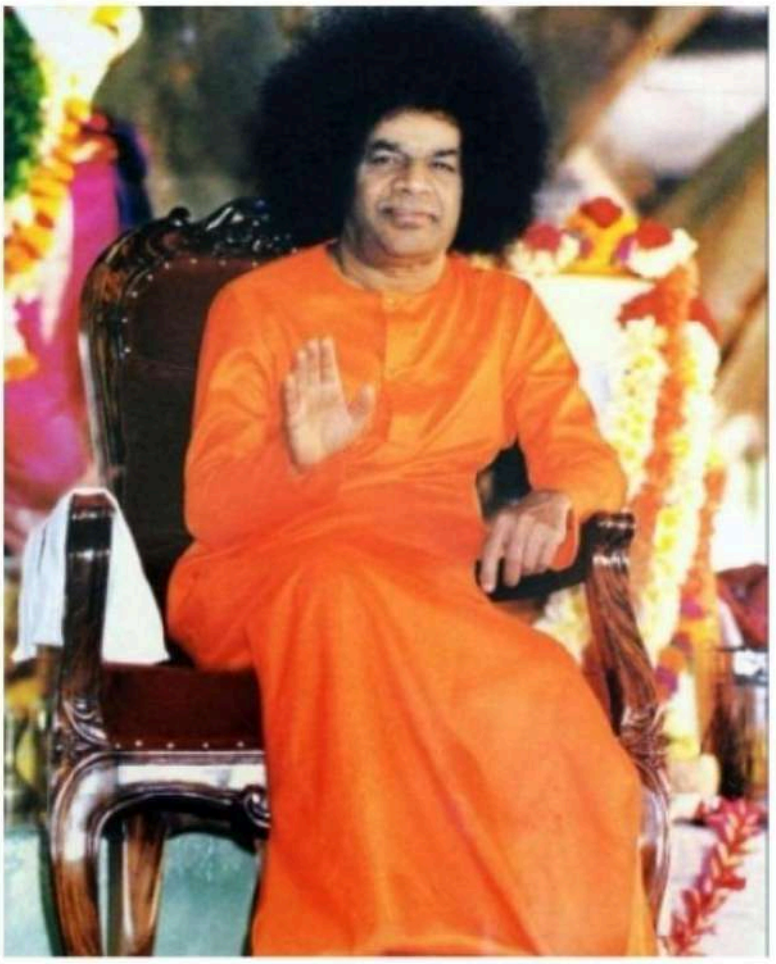
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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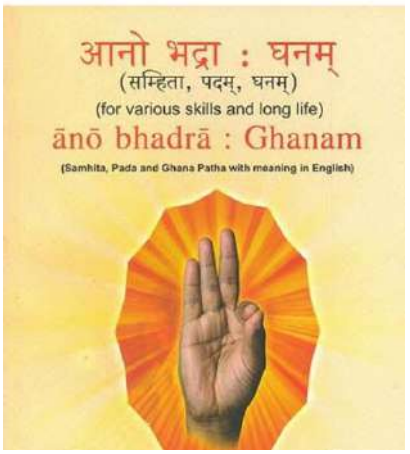
PREFACE


आनो भद्रा : घनम्
(सम्हिता, पदम्, घनम्)
(for various skills and long life)
ānō bhadrā : Ghanam
(Samhita, Pada and Ghana Patha with meaning in English)

This free ebook gives briefly the info about Aanobhadra Suktam and Surya Upanishad from the Vedas.

First, Aanobhadra Suktam is given in Devanagari and meanings in English.
YouTube Videos give recitations of this Suktam by famous singers.
Next, Surya Suktam in Devanagari is given with meanings in English.
And, YouTube Videos give recitations of this Suktam by famous singers..
Appendix gives Videos of some more Suktams.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
August 8, 2024
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Aanobhadra Suktam from Shukla Yajur Veda

Ref: sa.wikiquote.org

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरितासउद्भिदः

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरितासउद्भिदः।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे॥

देवानां भद्रा सुमतिर्ऋजूयतां देवाना ग्वँग् रातिरभि नो निवर्तताम्।
देवाना ग्वँग् सख्यमुपसेदिमा वयं देवा न आयुः प्रतिरन्तुजीवसे॥

तान् पूर्वया निविदाहूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम्।
अर्यमणं वरुण ग्वँग् सोममश्विना शृणुतंधिष्ण्या युवम्॥

तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमसे हूसहे वयम्।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥

पृषदश्वा मरुतः पृश्निमातरः शुभं यावानो विदथेषु जग्मयः।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसागमन्निह॥

भद्रं कर्णेभिः शृणुयाम देवा भद्रं फश्येमाक्षभिर्यजत्राः।
स्थिरै रङ्गैस्तुष्टुवा ग्वँग् सस्तनू भिर्व्यशेमहि देवहितं यदायुः॥

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः॥

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।
विश्वे देवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम्॥

द्यौः शान्तिरन्तरिक्ष ग्वँग् शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः।
वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्व ग्वँग् शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि॥

यतो यतः समीहसे ततो नो अभयं कुरु। शन्नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः॥ सुशान्तिर्भवतु॥वलिताक्षराणि

ॐ विश्वानि देव सवितर्दुरितानि परा सुव यद् भद्रं तन्न आ सुव॥

ॐ गणानां त्वा गणपति ग्वँग् हवामहे प्रियाणां त्वा प्रियपति ग्वँग् हवामहे निधीनां त्वा निधीपति ग्वँग् हवामहे वसो मम। आहमजानि गर्भधमा त्वमजासि गर्भधम्॥

ॐ अम्बे अम्बिकेऽम्बालिके न मा नयति कश्चन।
ससस्त्यश्वकः सुभद्रिकां काम्पीलवासिनीम्॥

Ref: astromantra.com

Aano Bhadra: Suktam

Mantra-1

A no bhadraḥ kratavo yantu visvato adabdhaso aparitasa udbhidaḥ.
The gods protect us in heaven when we are old and young
Meaning – May we keep receiving such welfare thoughts from all sides that cannot be suppressed by anyone, cannot be obstructed from anywhere and reveal unknown subjects. May the God who does not stop progress and is always ready to protect us, be ready for our growth every day.- Aano Bhadra: Suktam

Mantra-2

May the auspicious Sumati of the gods be straightforward and may the night of the gods not be upon us.
We are the friends of the demigods, and may we, the demigods, not live longer than you.
Meaning – May the benevolent wisdom of the gods who wish for the sacrifice always remain in front of us, may we receive the gifts of the gods, may we attain friendship with the gods, may the gods increase our age so that we can live.

Mantra-3

We call them the former charioteers, Bhaga, Mitra, Aditi, Daksha and Sridha.
The auspicious Saraswati with her Aśvinī-kumāra gave us Arya, Varuna and Soma.
Meaning – We invoke Bhaga, Mitra, Aditi, Prajapati, Aryaman, Varuna, Moon and Ashwinikumars through the eternal speech of Vedas. May the majestic Saraswati Mahavani grant us all kinds of happiness.

Mantra-4

May the wind be our medicine, may the earth be our mother, and may the heavens be our father.
The son of Maya, the moon-god, was known as Grāvāṇa. Please hear from me about that son of Aśvinī-kumāra.
Meaning – May the god of wind provide us with soothing medicines. May mother earth and father heaven also provide us with soothing medicines. May the happiness-giving Graava who performs the Abhishekam of Som reveal that unseen medicine. O Ashwini-kumaras! You both are the foundation of everyone, listen to our prayers.

Mantra-5

We offer sacrifices to that Lord of the universe, the stationary plant, the meditative living being.
Just as the sun has protected us from the Vedas and the Sama Vedas in old age our breath has been burnt for our welfare
Meaning – We invoke the deity Rudra, the master of the mobile and immovable, the one who gives satisfaction to the intellect, for protection. May the indestructible god, the protector of Vedic knowledge and wealth, the guardian of sons etc., be the one for our growth and welfare.

Mantra-6

May Indra, the old-heard, and the sun, the Visva-vedas, be blessed.
May Tārkṣya, Ariṣṭanemi and Bṛhaspati bestow all auspiciousness upon us.
Meaning – May the glorious Indra of immense fame bless us, may Pusha (Sun), who is known for the knowledge of the world and who is remembered in all things, may the nourisher of all bless us. May Garudadev, whose speed like the wheel cannot be stopped by anyone, bless us. May Brihaspati, the master of the Vedas, bless us.

Mantra-7

The Maruts, the horses of the bulls, the mothers of the bulls, the auspicious Yavanas, went to the Vidathas.
The fire-tongued Manus, the demigods, the eyes of the demigods and all the demigods in the universe have come to us in this world.
Meaning – The Maruts, who ride horses of spotted colour, were born of mother Aditi, who do good to all, who visit sacrificial altars, who have tongue in the form of fire, who are omniscient, who have eyes in the form of the sun, and the Vishvadev gods should come to our yajna to partake of the food offered as offerings.

Mantra-8

Let us hear with our ears the good fortune of the gods and see with our eyes the good news of the sacrificers.
We are satisfied with our fixed limbs and bodies, and we rest in peace for the welfare of the demigods.
Meaning – O protectors of the Yajamana, may we, along with our sons and others, while praising you with our strong bodies, hear auspicious things with our ears, see auspicious things with our eyes and attain a lifespan worthy of worshipping the gods.

Mantra-9

In a hundred autumns, O gods, where our wheels have become old and bodily.
Wherever our sons and fathers are, may the life of our fathers not be cut off from us.
Meaning – O Gods! You stay near us till the age of hundred years, at the age when our body gets old, at the age when our sons become fathers i.e. have sons, you all should not let that passing age of ours get interrupted.

Mantra-10

Aditi is the heaven, Aditi is the space, Aditi is the mother, that is the father, that is the son.
The Visvedevas, Aditi, the five persons, Aditi was born, and Aditi is the mother.
Meaning – The unbroken Parashakti is heaven, it is the space, the same Parashakti is the mother, father and son as well. All the gods are the form of Parashakti, all the humans of the four castes including the untouchables are Parashakti-filled, whoever has been born and whoever will be born, all are the form of Parashakti.

Mantra-11

ॐ Peace be upon heaven, peace be upon space, peace be upon earth, peace be upon water, peace be upon herbs.

"Peace to the trees: peace to the universe: peace to the gods: peace to Brahman: peace to all; peace only: peace; that peace may be yours."

Om peace: peace: peace:॥

Meaning – May the heavens be peaceful, may the space be peaceful, may the earth be peaceful. May water, medicines and vegetation be peaceful. May all gods, all powers of creation be peaceful. May Brahma, that is, the great God, give us peace. May the knowledge given by him, the Vedas, give peace. May the entire animate and inanimate world be full of peace, that is, may there be peace everywhere. May I get such peace and may it keep increasing forever. It means that each particle of creation should give us peace. The entire environment should be pleasant and peaceful.

****

Ref: hinduism.stackexchange.com

What is the context and meaning for the rig veda mantra "Aano bhadra krtavo yantu vishwatah"

Consider the following mantra from Rig Veda

> Aano bhadra krtavo yantu vishwatah

In which context it has been told and what is the exact meaning and interpretation for it?
edited Jan 14, 2022

—------

The Mantra you quoted in the question is from Rig-Veda Samhita 1.89.1 - Rishi of this Sukta is Gautama and the deity is Vishvadevas. This Mantra is also found in **Vajaseniya Samhita 25.14**. This sukta is called Shantipath sukta or Swasti Mantra. where Swasti means a blessing seeking the well-being of people. These mantras are used to invite peace and Well-being or drive away negative and destructive forces.

> आ नो भद्राः क्रतवो यन्तु विश्वत्व् अदब्धासो अपरीतास उद्भिदः |
> देवा नो यथा सदमिद्वृधे असन्न-प्रायुवो रक्षितारो दिवे-दिवे || 1.89.1 ||

> ā no bhadrāḥ kratavo kṣyantu viśvato adabdhāso aparītāsa udbhidaḥ |
> devā no yathā sadamid vṛdhe asanaprāyuvo rakṣitāro dive-dive || 1 ||

> May auspicious works, unmolested, unimpeded, and subversive (of foes), come to us from every quarter. May the Gods, turning not away from us, but granting us protection day by day, be ever with us , for our advancement. - H.H. Wilson.

> May noble thoughts come to us from every side, unchanged, unhindered, undefeated in every way; May the gods always be with us for our gain and our protectors caring for us, ceaseless, every day. - Alternate Translation

Shripad Damodar Satavalekar is also using the words karmas (works) in his Hindi translation and commentary of this Rig-Veda mantra - **Rig Veda Subodh Bhashya.**

#Context of the Mantra
According to scholars, this mantra shows the willingness of Vedic people and culture to receive noble and worthy ideas/thoughts/works from all quarters i.e. from all the parts of the universe. That means including all the lokas also like dyu Loka etc. which are beyond earth. But it is said that let us not accept those noble works/thoughts/works under pressure from something. That means we should accept those willing fully. And let the men proceed and achieve their goal, development with those.

This mantra is important in sociological context as explained by the author By M. Ram Murty in his book **Indian Philosophy: An Introduction.** He is explaining the context as follows

Another celebrated hymn occurs in the first book: Ano Bhadra Kratavo yantu visvatah (Let noble thoughts come from all directions) (Rig Veda 1.89.1). This verse emphasises the complementarity of human knowledge. It highlights the need to learn from all directions because knowledge is not the monopoly of any single individual or nation or race . The pursuit and expansion of knowledge in the widest sense of the word is a collective human endeavour.

So in summary this mantra crosses all the boundaries of religion and appreciates and accepts good /auspicious/ and dharmik ideas and works, which are beneficial for society from other parts of the world/universe. This is also a symbolism of tolerant religion, which do not hate, ban thoughts, thought processes, rituals, customs, and beliefs from other cultures as well. Because Vedic Dharma is Sanatana and the core teaching of Vedic religion is Sarvam Khalvidam Brahma. So respecting all the good works from all directions i.e. religions present in other parts from all the directions.

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Ref: vedapurana.org

Meaning of "Aano\ bhadra\ krtavo\ yantu\ vishwatah"

'Aano bhadra krtavo yantu vishwatah' (meaning: Let noble thoughts come to me from all directions). This is a Vedic mantra (Rig_Veda 1.89.1) often quoted by scholars for projecting Hinduism as a tolerant religion. Hinduism is definitely a tolerant religion and unlike Muslim kingdoms none of the Hindu kingdoms imposed jasia or some other form of tax to non-believers in Hinduism.

But this mantra does not say that all religions are equal or admirable, it only advice to test the validity of all knowledge that is available. The famous dwaita philosopher Madhva in his work sarvadharma --- quotes even the view of charvaka and other atheist philosophers.

Hindus believe in Pluralistic society. It invites knowledge from all sides, but it is not foolish to admit that all knowledge is the same or valid. Some people ask, “Aren’t all religions the same?” No. Every religion is different. So all religions will not give the same result.

Hindus respect other religions. A Hindu is ready to admit various levels of spiritual truth in other spiritual paths. Different religions take their practitioners to different levels of philosophical understanding, spiritual knowledge, levels of consciousness, and different abilities to perceive spiritual Truth. So religions can be a right path and different from all others. Swami Chinmayanda once compared Hindu religion with that of a subject like chemistry. It has no single authors or single text. The truth in it is vast and you cannot say that you have studied it completely, for it develops and gets modified with every passing day. The most intelligent will do research on it and

realise new truth and develop the religion to fit to the new minds. Some religions are like a single man written guide to pass a particular exam, it has no view of the full subject and its potential, but are enough to pass a particular exam and irrelevant to all other exams. This narrow-mindedness has created the entire problem in the name of religion. Ancient religions like Hinduism are more tolerant, congenial and respectful toward members of other religions because it accommodates different views on spirituality.

Veda

The mantra, 'Aano bhadra krtavo yantu vishwatah' represents the core of Vedic spirituality that goes beyond conventional religion, rituals, customs and ceremonies. Serious spirituality is always pathless land, beyond religion and each sadhaka should tread on his/her own path. The ceremonies and rituals connected with Hinduism (and other religions) are designed to cultivate the basic foundation for spirituality. At an advanced level of spirituality, spiritual aspirants go beyond the rituals and ceremonies. In Swami Vivekananda's words, "If you want to be religious, enter not the gate of any organised religion. They do a hundred times more evil than good, because they stop the growth of each one's individual development.... Religion is only between you and your God, and no third person must come between you. Think what these organised religions have done! What Napoleon was more terrible than those religious persecutions? If you and I organise, we begin to hate every person . It is better not to love, if loving only means hating others. That is no love. That is hell! If loving your own people means hating everybody else, it is the quintessence of selfishness and brutality, and the effect is that it will make you brutes"

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YouTube Videos

Aano bhadra Suktam - Challakere brothers (3 min):

https://youtu.be/ClhDbZYdhno?si=VtxftvZk2-EwNX_t

Aano bhadra suktam (3 min):

https://youtu.be/5V4tJOafAGs?si=CbfWnB9t0Z5uLIx7

Aano bhadra Suktam- Kannada (3 min):

https://youtu.be/o1_xu9Gj53M?si=Xa1-yzMkAtwjGMPc

Bhadra Suktam (4 min): https://youtu.be/ez6tTgNoX8U?si=JJK9gvoGIh3v4kqS

Aano bhadra Suktam- Morari Bapu (3 min):

https://youtu.be/3f146j6G6dQ?si=v0eyG2Uz8CVS5bUV

Aano bhadra etc from Shukla Yajur Veda (41 min):

https://youtu.be/608NFHdxgik?si=oMh27CbIkCCcOq_s

Aano bhadra…Sanskar Ganga (16 min):

https://youtu.be/W4CULCr4nSU?si=CdY-PWwe81UJ62lF

Aano bhadra Suktam - Namaskar TV (3 min):

https://youtu.be/_Ip2BTHAas0?si=l6EdA_zJ1Nf0QICV

Aano bhadra- Gurukulam (3 min): https://youtu.be/Bh9Es2iHSOw?si=qHAjz5Nkg_e9MLR0

Aano bhadra with meaning - Adhyatma deepa (6 min):

https://youtu.be/8JkoBKjJXIY?si=wVg-IymuEJR8zbXX

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Soorya Upanishad from Atharva Veda

Ref: Wikipedia

Surya Upanishad

The ***Surya Upanishad*** (Sanskrit: सूर्य उपनिषत्), or ***Suryopanishad***, is one of the minor Upanishads of Hinduism, written in Sanskrit language. It is among the 31 Upanishads associated with the Atharvaveda, and one of the Samanya Upanishads.

In this Upanishad, Atharvangiras to whom the *Atharvaveda* is attributed, extols the virtues of Surya, the Sun god, calling him the ultimate truth and reality Brahman. Surya, asserts the text, is the creator, protector, and destroyer of the universe and the Sun god is identical to one's Atman (soul, self).

History

The author and the century in which *Surya Upanishad* was composed are unknown. Manuscripts of this text are also found titled as *Suryopanisad* (Sanskrit: सुर्योपनिषत्) In the Telugu language anthology of 108 Upanishads of the Muktika canon, narrated by Rama to Hanuman, it is listed at number 71..

Contents

The *Surya Upanishad* opens stating that its objective is to explain and state the Atharvaveda mantra for the Sun. Brahma is the source of the Surya mantra, asserts the text, its poetic meter is Gayatri, its god is Aditya (sun), it is Hamsas so'ham – literally, "I am he" – with Agni (fire), and Narayana (Vishnu) is the *Bija* (seed) of this mantra This mantra aims to remind and help win the reciter of the four worthy human goals – Dharma (ethics, duties to self and others, righteousness), Artha (prosperity, wealth, means of life), Kama (pleasure, emotions, love) and Moksha (liberation, freedom, spiritual values).

The Surya, asserts the text, is same as Narayana, and he sits in a golden chariot pulled by seven horses, driving the wheel of time, bringing the promise of prosperity and the refuge from darkness The text then references and quotes the hymn 3.62.10 of Rigveda, the Gayatri mantra, namely, "Om, earth, atmosphere and sky, we meditate on the resplendent splendour of the Sun, may he inspire our thoughts"

The Sun is the Atman (soul) of the world, it is that which moves and does not move, it is the creator of living beings, it is the source of fuel to yajna, it is the source of rains, food and drinks, states the Upanishad Sun is the manifested form of the ultimate truth and reality Brahman, asserts the text, identical to Brahma, Vishnu and Rudra, of all the knowledge in Rigveda, Yajurveda, Samaveda and Atharvaveda.

The Upanishad states that it is the Sun that gave birth to Vayu (air), *Bhumi* (earth), *Apas* (water), *Jyoti, Tejas* (light, fire), sky, directions, Devas and the Vedas Sun warms the earth, Sun is the Brahman, states the text

Aditya, asserts the text, is another form of the *antahkarana* (inner organs of the body), the mind, the "intellect", the ego, the Prana (life force), the *Apana*, the *Samana*, the *Vyana* and the *Udhana* Sun is the manifested principle behind all the five sense organs and the five motor organs in living beings, states *Surya Upanishad*

Anandamayo (bliss), Jnanamayo (knowledge) and Vijnanamayo (wisdom) is Sun, states the text. He shines, he protects, asserts the *Surya Upanishad*, he energizes the birth of all creatures, unto him do all creatures return ultimately, to him I salute I am Surya himself, and divine Savitir is my eye. May his knowledge inspire us, may his omnipresence guide us and protect us

The Om is Brahman, state the closing verses of the Upanishad, and it is of single syllable. *Ghrini* and *Surya* are two syllables, while *Aditya* is three syllables. Together they make the eight syllable Atharvaangiras Surya mantra, The closing lines of the text assert that a person should study and recite this text thrice, at sunrise, at midday and at sunset, thereby he overcomes his sins, learns what is important in the Vedas and overcomes samsara.

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Ref: sanskritdocuments.org

Surya Upanishad

अथर्ववेदीय सामान्योपनिषत् ।

सूदितस्वातिरिक्तारिसूरिनन्दात्मभावितम् ।

सूर्यनारायणाकारं नौमि चित्सूर्यवैभवम् ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं

पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

हरिः ॐ अथ सूर्याथर्वाङ्गिरसं व्याख्यास्यामः ।

ब्रह्मा ऋषिः । गायत्री छन्दः । आदित्यो देवता ।

हंसः सोऽहमग्निनारायणयुक्तं बीजम् । ह्रल्लेखा शक्तिः ।

वियदादिसर्गसंयुक्तं कीलकम् ।

चतुर्विधपुरुषार्थसिद्ध्यर्थे विनियोगः ।

षट्स्वरारूढेन बीजेन षडङ्गं रक्ताम्बुजसंस्थितम् ।

सप्ताश्वरथिनं हिरण्यवर्णं चतुर्भुजं

पद्मद्वयाभयवरदहस्तं कालचक्रप्रणेतारं

श्रीसूर्यनारायणं य एवं वेद स वै ब्राह्मणः ।

ॐ भूर्भुवःसुवः । ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य

धीमहि । धियो यो नः प्रचोदयात् ।

सूर्य आत्मा जगतस्तस्थुषश्च । सूर्याद्वै खल्विमानि

भूतानि जायन्ते ।

सूर्याद्यज्ञः पर्जन्योऽन्नमात्मा नमस्त आदित्य ।

त्वमेव प्रत्यक्षं कर्मकर्तासि । त्वमेव प्रत्यक्षं ब्रह्मासि ।

त्वमेव प्रत्यक्षं विष्णुरसि ।

त्वमेव प्रत्यक्षं रुद्रोऽसि । त्वमेव प्रत्यक्षमृगसि ।

त्वमेव प्रत्यक्षं यजुरसि ।

त्वमेव प्रत्यक्षं सामासि । त्वमेव प्रत्यक्षमथर्वासि ।

त्वमेव सर्वं छन्दोऽसि ।

आदित्याद्वायुर्जायते । आदित्याद्भूमिर्जायते । आदित्यादापो

जायन्ते । आदित्याज्ज्योतिर्जायते ।

आदित्याद्व्योम दिशो जायन्ते । आदित्याद्देवा जायन्ते ।

आदित्याद्वेदा जायन्ते ।

आदित्यो वा एष एतन्मण्डलं तपति । असावादित्यो ब्रह्म ।

आदित्योऽन्तःकरणमनोबुद्धिचित्ताहङ्काराः । आदित्यो वै

व्यानः समानोदानोऽपानः प्राणः ।

आदित्यो वै श्रोत्रत्वक्चक्षूरसनघ्राणाः । आदित्यो वै

वाक्पाणिपादपायूपस्थाः ।

आदित्यो वै शब्दस्पर्शरूपरसगन्धाः । आदित्यो वै

वचनादानागमनविसर्गानन्दाः ।

आनन्दमयो ज्ञानमयो विज्ञानानमय आदित्यः । नमो मित्राय

भानवे मृत्योर्मा पाहि ।

भ्राजिष्णवे विश्वहेतवे नमः । सूर्याद्भवन्ति भूतानि

सूर्येण पालितानि तु ।

सूर्ये लयं प्राप्नुवन्ति यः सूर्यः सोऽहमेव च । चक्षुर्नो

देवः सविता चक्षुर्न उत पर्वतः ।

चक्षुर्धाता दधातु नः । आदित्याय विद्महे सहस्रकिरणाय

धीमहि । तन्नः सूर्यः प्रचोदयात् ।

सविता पश्चात्तात्सविता

पुरस्तात्सवितोत्तरात्तात्सवितावरात्तात् ।

सविता नः सुवतु सर्वतातिं सविता नो रासतां दीर्घमायुः ।

ॐइत्येकाक्षरं ब्रह्म । घृणिरिति द्वे अक्षरे । सूर्य

इत्यक्षरद्वयम् । आदित्य इति त्रीण्यक्षराणि ।

एतस्यैव सूर्यस्याष्टाक्षरो मनुः । यः सदाहरहर्जपति स

वै ब्राह्मणो भवति स वै ब्राह्मणो भवति ।

सूर्याभिमुखो जप्त्वा महाव्याधिभयात्प्रमुच्यते ।

अलक्ष्मीर्नश्यति । अभक्ष्यभक्षणात्पूतो भवति ।

अगम्यागमनात्पूतो भवति । पतितसम्भाषणात्पूतो भवति ।

असत्सम्भाषणात्पूतो भवति ।

मध्याह्ने सूराभिमुखः पठेत् ।

सद्योत्पन्नपञ्चमहापातकात्प्रमुच्यते ।

सैषां सावित्रीं विद्यां न किञ्चिदपि न

कस्मैचित्प्रशंसयेत् ।

य एतां महाभागः प्रातः पठति स भाग्यवाञ्जायते ।

पशून्विन्दति । वेदार्थं लभते ।

त्रिकालमेतज्जप्त्वा क्रतुशतफलमवाप्नोति । यो हस्तादित्ये

जपति स महामृत्युं तरति य एवं वेद ॥

इत्युपनिषत् ॥

हरिः ॐ भद्रं कर्णेभिरिति शान्तिः ॥

इति सूर्योपनिषत्समाप्ता ॥

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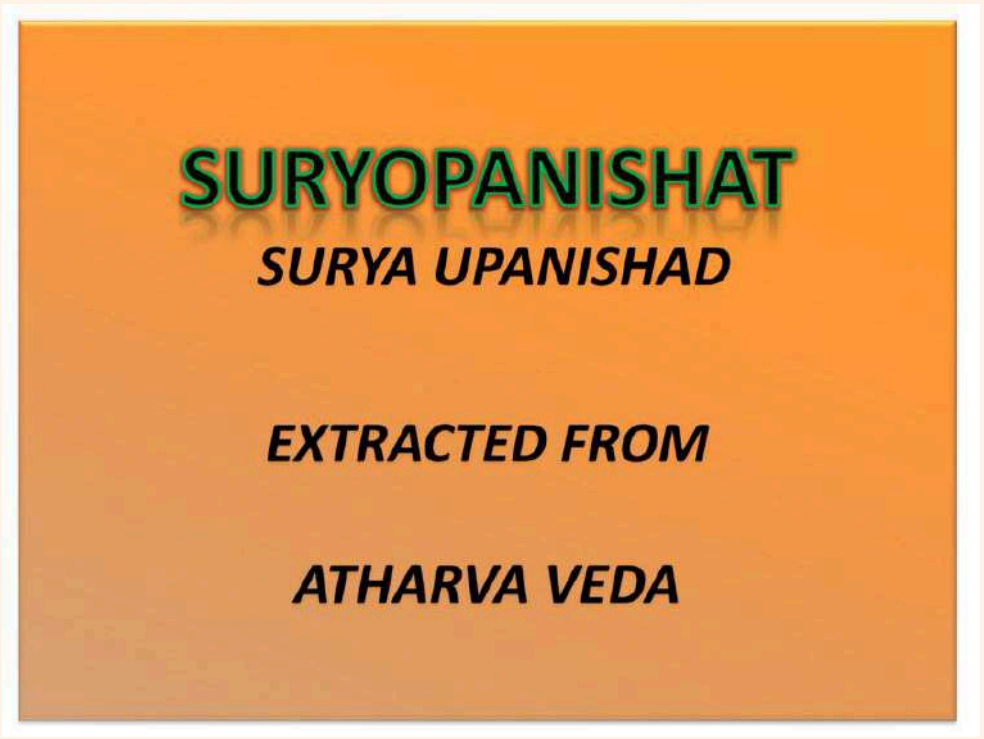
Ref: veducation.world

Surya Upanishad from Atharva Veda - lyrics and meaning



Shanti Mantra: Peace Invocation

Om bhadram karnebhih shrunuyaama devaah
bhadram pashyemaakshabhiryajatraah
sthirair-angai-stushhtuvaan-sastanuu-
bhir-vyashema devahitam yadaayuh.

Om! O Devas, may we hear with our ears what is auspicious; May we see with our eyes what is auspicious, O ye worthy of worship! May we enjoy the term of life allotted by the Devas, Praising them with our body and limbs steady!

May the glorious Indra bless us! May the all-knowing Sun bless us! May Garuda, the thunderbolt for evil, bless us! May Brihaspati grant

Om Svasti na indro vriddha-shravaah,
svasti nah puushhaa vishvavedaah,
svasti nastaarkshyo,arishhtanemih
svasti no brihaspatirdadhaatu

Om shaantih shaantih shaantih

May the glorious Indra bless us! May the all-knowing Sun bless us! May Garuda, the thunderbolt for evil, bless us! May Brihaspati grant us well-being!

Harih aum atha suuryaatharvaangirasam
vyaakhyaasyaamah
brahmaa rishhih gaayatrii
chhandah aadityo devataa
hamsah soaham agni naaraayanayuktam
biijam hrillekhaa shaktih
viyadaadisargasamyuktan kiilakam
chaturvidha purushhaarthasiddhyarthe
viniyogah

Now we shall expound mantras of Atharva Veda in relation to the Sun: The seer of this Atharva Angirasa mantra is Brahma, meter Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals (viz. Dharma, Artha, Kama and Moksha).

shhatsvaraaruudhena biijena shhadangam raktaambujasansthitam saptaashvarathinam hiranyavarnam chaturbhujam padmadvayaabhayavaradahastam kaalachakrapranetaaram shriisuuryanaaraayanam ya evam veda sa vai braahmanah

The six limbs consist of the seed with six vowels added. He indeed is a wise who thus knows the golden Surya Narayana seated on the chariot with seven horses, impeller of the time-wheel, having four arms bearing two lotuses, the others bestowing promise of refuge and boon, set in the red lotus.

Om bhuurbhuvahsuvah aum tatsaviturvarenyam bhargo devasya dhiimahi dhiyo yo nah prachodayaat.

Om, Earth, middle region and sky; we meditate on the adorable splendor of Savitar (Sun) who may inspire our thoughts.

Surya aatmaa
jagatastasthushhashcha suuryaadvai khalvimaani
bhuutaani jaayante
suuryaadyagyah parjanyoannamaatmaa
namasta aaditya

The Sun is the Self of the world, moving as well as un-moving. From Surya indeed are these creatures born, so also the Yajna (Sacrifice), Parjanya (Rains), food and spirit.

Tvameva pratyaksham karmakartaasi tvameva pratyaksham brahmaasi
tvameva pratyaksham vishhnurasi
tvameva pratyaksham rudroasi tvameva pratyakshamrigasi
tvameva pratyaksham yajurasi
tvameva pratyaksham saamaasi tvameva pratyakshamatharvaasi
tvameva sarvam chhandoasi

I bow to you Aditya; you are the agent himself of work, the manifest Brahma, Vishnu, Rudra, Rig, Yajur, Sama, Atharva Vedas, as well as all the chandas.

Aadityaadvaayurjaayate aadityaadbhuumirjaayate
aadityaadaapojaayante aadityaajjyotirjaayate
aadityaadvyoma disho jaayante aadityaaddevaa
jaayante aadityaadvedaa jaayante
aadityo vaa eshha etanmandalan
tapati asaavaadityo brahma

From Aditya are born air, earth, water, fire, sky, directions, Devas, Vedas; indeed the Sun gives warmth to this sphere (Planet) ; that Sun God is Brahman,

aadityoantahkaranamanobuddhichittaahanka
araah aadityo vai
vyaanah samaanodaanoapaanah praanah
aadityo vai
shrotratvakchakshuurasanaghraanaah aadityo
vai

I bow to Aditya who is the form of antahkarana or inner organs of mind, intellect, mind-stuff and Ego. He is prana, apana, samana, vyana and udhana, (all the five airs circulating in the physical body). He is the five sense organs viz. ears, skin, eyes, tongue and nose whose modifications are sound, touch, form, taste and smell.

vaakpaanipaadapaayuupasthaah aadityo vai shabda sparsha ruupa rasa gandhaah aadityo vai vachanaadaanaagamanavisargaanan daah .

He is the five motor organs of mouth, hands, legs, excretive and generative organs whose modifications are speech, movement of things through hands, movement of the body from place to place through legs, evacuation and procreation.

aanandamayo gyaanamayo vigyaanaanamaya aadityah namo mitraaya
bhaanave mrityormaa paahi bhraajishhnave vishvahetave namah suuryaadbhavanti bhuutaani

Bliss, knowledge and wisdom are Sun himself. I bow to Mitra, Bhanu, to the shining one, the cause of the universe and let Him protect me from death.
All creatures are born of Surya and are protected by him, dissolve in him

suuryena paalitaani tu
suurye layam praapnuvanti yah
suuryah soahameva cha chakshurno
devah savitaa chakshurna uta
parvatah
chakshurdhaataa dadhaatu nah

I am Surya himself. The divine Savitar is our eye and He is called the Parvata because He indicates Sacred timings through His Time-periods and let Him protect our eyes.

We know the Sun. We meditate on the thousand-rayed Sun. May the Sun inspire us! (This is called Surya Gayatri Mantra).

savitaa pashchaattaat savitaa
purastaat
savitottaraattaat
savitaadharaattaath

Savitaa nah suvatu sarvataatin savitaa no raasataam diirgham aayuh

Savitar (Sun) is before us as well as behind us, above us and below us. May He grant us omnipresence and long life!

aumityekaaksharam brahma ghriniriti dve akshare suurya ityaksharadvayam aaditya iti triinyaksharaani

Brahman is the **single** syllable Om, "Ghrini' has **two** syllables, 'Surya' also has **two** syllables. 'Aditya' has **three**.

Etasyaiva suuryasyaashhtaaksharo manuh yah sadaaharaharjapati sa vai braahmano bhavati sa vai braahmano bhavati

This is the mantra of **eight** syllables. All together the mantra will be **"Om, Ghrinih Surya Aaditya om".** This is Atharvaangiras Surya mantra. He who recites this everyday is said to be a Brahmana.

"Om, Hreem Ghrinih Surya Aaditya Om".

suuryaabhimukho japtvaa
mahaavyaadhibhayaatpramuchyate
alakshmiirnashyati abhakshyabhaksh
anaatpuuto bhavati
agamyaagamanaatpuuto
bhavati patitasambhaashhanaatpuut
o bhavati
asatsambhaashhanaatpuuto bhavati

madhyaahne suuraabhimukhah
patheth
sadyotpanna
pajnchamahaapaatakaatpramuch
yate
saishhaan saavitriin vidyaan na
kijnchidapi na
kasmaichitprashamsayeth

If this mantra is recited facing the Sun one is released from the fear of great diseases; his poverty perishes. He becomes free from various sins like eating forbidden food, having forbidden relations, indulging in conversation with people having no character.
At midday if one recites this facing the Sun he is released from the five great sins. He should be careful not to impart this Savitri Vidya to undeserving people.

ya etaam mahaabhaagah praatah pathati sa bhaagyavaajnjaayate pashuunvindati vedaartham labhate trikaalametajjaptvaa kratushataphalamavaapnoti yo hastaaditye japati sa mahaamrityum tarati ya evan veda ityupanishhath... harih Om

He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn, mid-day and dusk) he gets the fruit of performing hundred Yagnas; reciting when the Sun is in Hasta Nakshatra he conquers death.

It is believed even in modern medical science that regular daily prayer to Surya or performing Surya Namskars is deemed to cure all incurable diseases, improve eye-sight, bestow long life, remove ignorance leading to knowledge of Brahman, defeat all inimical forces, grant bliss by eradicating all sorrows or negative thoughts.

It is indeed a powerful tool for
leading a positive life.

Iti suuryopanishhat samaaptaa ..

Thus ends the Suuryopanishad.

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Ref: astrojyoti.com

Surya Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship !

May we enjoy the term of life allotted by the Devas,

Praising them with our body and limbs steady !

May the glorious Indra bless us !

May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Now we shall expound Atharvangiras in relation to the sun: The seer is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals. The six limbs consist of the seed with six vowels added.

He indeed is a Brahmana who thus knows the golden Narayana with the blessed sun, impeller of the time-wheel, having four arms and two lotuses, showing promise of refuge and boon, mounted on the sun chariot, set in the red lotus.

Om, Earth, middle region and sky; we meditate on the adorable splendour of Savitar who may inspire our thoughts. The sun is the self of the world, moving as well as un-moving. From Surya indeed are these creatures born, the Yajna, Parjanya, food and spirit.

I bow to you Aditya; you are the agent himself, the manifest Brahman, Rudra, Vishnu, Rig-Veda etc., as well as all the chandas (Metre-Vedas).

From Aditya is born Vayu, Bhumi, water, fire, sky, directions, Devas, Vedas; the sun scorches this sphere; this sun is Brahman, the inner organ, mind, intellect, mind-stuff and Ego, Prana etc., (the five airs), the five sense organs and five motor organs, sound, touch, form, taste and smell; speech, taking (with the hands) release (of the bowels), joy.

I bow to Mitra, Bhanu, (protect me from death), to the shining one, the cause of the universe.

All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself. The divine Savitar is our eye the Parvata (spirit of the Time-periods), may be vouchsafe our eye.

We know the sun, meditate on the thousand-rayed; may the sun inspire us.

Savitar is before us as well as behind, above and below. May he grant us omnipresence and long life !

Brahman is the single syllable Om, “Ghrini’ has two syllables, ‘Surya’ also, ‘Aditya’ has three. This is the mantra of eight syllables.

He who recites this everyday is a Brahmana, facing sun while reciting he is released from the fear of great diseases, his poverty perishes. He becomes free from the sins of eating forbidden food, forbidden sex-relation, conversation with fallen (men), of wrong converse.

At midday he shall recite facing the sun and he is released from the five great sins.

He should not impart this Savitri Vidya to just anyone. He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn etc.,) he gets the fruit of a hundred Yagas, reciting when the sun has risen to eighteen fingers, conquers death.

This is the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship !

May we enjoy the term of life allotted by the Devas,

Praising them with our body and limbs steady !

May the glorious Indra bless us !

May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Suryopanishad, included in the Atharva-Veda.

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YouTube Videos

Suryopanishad - with lyrics and meaning - Sathya Sai Official (8 min):

https://youtu.be/R6eRA2d-Ua0?si=kghOnUhWfdoABxOf

Suryopanishad - with meaning and Sanskrit transliteration - Madhusudan Sai (8 min):

https://youtu.be/d7OglhZe21I?si=uwPv5iKk8P9KYvh4

Surya Upanishad - Sanatana (8 min):

https://youtu.be/bQrnclOVcc4?si=Xv9_1PCYrk_AORYE

Surya Upanishad - by Shravanthi (7 min):

https://youtu.be/PAlwgQxnV8Y?si=-l9IF3n23QMlvKJg

Surya Upanishad - by Smt. Kavita and Vinnith (10 min):

https://youtu.be/HS9_6R3RCJo?si=IOOflELVQTud5R0X

Surya Upanishad - Introduction (Telugu) - by Chalapathi Rao (44 min):

https://youtu.be/IhoaUMIJFpo?si=QIFN5GnpC22Xvs8E

Surya Upanishad (Hindi) - by Svayam Sharma (11 min):

https://youtu.be/s0JuS8HnlBk?si=NC5rtG7QuVYthdMx

Surya Upanishad - Swami Devarupananda - Sri Ramakrishna Math (7 min):

https://youtu.be/eH1yLCCqMhE?si=hcjEEtyOqyuykg7d

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3**

APPENDIX

Here, Videos of a few more Suktams are given:

1.Vishnu Suktam

Vishnu suktam - Rig Veda - Challakere brothers (15 min):

https://youtu.be/REEbp9kUDpo?si=UX8JnJ4oIZcu0Wbe

Vishnu suktam with lyrics (3 min): https://youtu.be/UKK4Ij9EIHU?si=1NIbjbtfJwkZC6m0

Vishnu suktam (3 min): https://youtu.be/v3IlXoHqW-g?si=O5nTjgLoDJxUtaUS

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2.Durva Suktam

Durva suktam - Sathya Sai Telugu (13 min):

https://youtu.be/3sOxgAkOulo?si=2jR9nbJoDxOmsZEy

Durva suktam - by S. K. Suresh (2 min):

https://youtu.be/QSlWQ1l27QQ?si=PYryd_jlR3Qkx69o

Durva suktam - Yajur veda - with meanings (1 min):

https://youtu.be/0vP6ozjVJCU?si=vMBQxgbKG8nsYrUp

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3.Nila Suktam

Nila suktam or Vishnu patni suktam - Yajur veda - by Soul sadhana (1 min):

https://youtu.be/NZF4y9MDkSQ?si=IxJd-szYawM2svr7

Nila suktam - Ghanapati (1 min): https://youtu.be/wM18lOVwhlo?si=jW46zCfBrIwFITjM

Nila suktam - ammaskrishna (3 min): https://youtu.be/hPArg6P4MnA?si=WrJAqdebLgdfEcEy

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4.Shraddha Suktam

Shraddha suktam - for confidence and Will power - by Swami Purnachaitanya (3 min):

https://youtu.be/mPnvHWM4B1E?si=QjSCk7gnIm-fLkL6

Shraddha Suktam with lyrics and meaning - by Vinnith (3 min):

https://youtu.be/cN44LeUN6qI?si=lpDkoDp04Vo_KaRQ

Shraddha Suktam from Rig veda - Sanskar TV (3 min):

https://youtu.be/UGXnnd_EX8k?si=mzani_VWwBOPfGFk

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5.Samana Suktam

Samana suktam - Sathya Sai Telugu (14 min):

https://youtu.be/E1ESFJZMuI4?si=2SgQj4FCsOQwl2ey

Samana Suktam from Rig veda - to fix broken relations - by Vinnith (1 min):

https://youtu.be/ukMabZh0xzc?si=qmMMjr8SQAFTCs1x

Samana Suktam - by Sai Karthik Nandakumar (1 min): https://youtu.be/DfmXilKXM-c

Samana Suktam - by Chandrashekhara Pitta (1 min):

https://youtu.be/CcfKs4-q1E4?si=QapsCVXWw8bxpj0W

Learn Samana Suktam (37 min):

https://www.youtube.com/live/FcAQWY8rds4?feature=shared

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